

THEORY

The theory of the present study is based on the idea that the social environment of the child is a major factor in the development of the child's personality. The social environment is defined as the total of the social conditions and influences which surround the child. The social environment is a complex of many factors, including the family, the school, the community, and the culture. The family is the most important social environment for the child, and it is the family that provides the child with the first social experiences. The school is the next most important social environment, and it is the school that provides the child with the first formal social experiences. The community and the culture are also important social environments, and they provide the child with the social experiences that shape the child's personality. The theory of the present study is that the social environment of the child is a major factor in the development of the child's personality, and that the social environment of the child is a complex of many factors, including the family, the school, the community, and the culture.

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Faith, Fellowship and Order Commission, Rev. Jennie Boyd Bull, Chair
P.O. Box 1145, Baltimore, MD 21203 ph301 889-6363

March 1, 1987

TO: UFMCC GENERAL CONFERENCE 1987
FROM: Rev. Jennie Boyd Bull, Chair
SUBJECT: REPORT OF THE FAITH, FELLOWSHIP AND ORDER COMMISSION

"PERFECT LOVE CASTS OUT ALL FEAR"
I John 4: 18

NAMING THE FEAR

UFMCC faces the greatest challenge in our history--we are created "for such a time as this." (Esther 4:14) As the Aids crisis intensifies, we are forced to deepen our faith, and as a people proclaim with our very lives the power of the resurrection of Jesus Christ in the face of evil and death.

At the 1986 meeting of the Faith, Fellowship and Order Commission in Dallas, Texas, we were challenged to reflect theologically on Aids.* What we found is an affirmation of "Resurrection Possibilities" as we together face our mortality. (See the 1987 FFO Lent Study Series by that title.) This challenge is intensified as we face the Roman Catholic Church's statement condemning homosexuality and, in the United States, the increasing homophobia, including the Supreme Court decision on sodomy.

At a National Council of Churches Faith and Order meeting in Fall 1986 at Fuller Seminary, FFO participated in a historic consultation of Pentecostals with mainline Protestant, Orthodox and Roman Catholic theologians. We both shared and gathered valuable perspectives on our own charismatic beginnings as a denomination. Church historians writing for the consultation pointed out that the 20-year-mark is a time when many denominations or new Christian movements face major schism or doctrinal division. Many churches have split over doctrinal issues, when often the underlying issues are related to generational change and need for institutional structure. As we in UFMCC move toward our twentieth birthday and into more stable structures, it is essential that we recognize the signs about us of increasing tensions over our faith and theological beliefs. These tensions are expressed in a variety of ways, compounded by the increased stress and need for security brought on by Aids and increasing homophobia in our culture. It is essential that we not internalize our grief, fear, and homophobia in a horizontal violence that judges and excludes the faith experience of our brothers and sisters in Christ.

This fear is expressed in statements like:

"I'm afraid of conflict--differences scare me!"

"Talking about differences diverts us--we need to focus on basics!"

"Let's redo the statement of faith--I want increased doctrinal clarity!"

"I need answers--When are you going to give us answers?"

"THAT is HERESY!"

"Our church is fighting over worship differences--from charismatic gifts to using the lectionary! "

"What is this missiology? What about other religions?"

"Is the church growth movement too 'big business'?"

"Feminism and women's spirituality SCARE me! Pretty soon we'll all be pagans!"

"Are the wholistic health and healing movements 'okay'?"

*See Journey (Spring 1987) for the results, which will be part of a book on Unity of the Church and Renewal of Human Community, to be published in 1988 by the National Council of Churches Faith and Order Commission, with which FFO has observer status.

All of these fears and concerns arise time and again in our local faith communities as we face the challenge of living as a resurrection people, as a rainbow of hope to our diverse community of gays and lesbians and beyond. We too often forget that what is "basic" for one person is often alien or difficult for another until "translated" into their culture, vocabulary and style. As Paul said, "I have become all things to all people, that I might by all means save some." (I Cor. 9: 19-22)

As those of us who were with UFMCC at our 1976 and 1981 conferences remember all too well, parliamentary procedure and politics in business meetings are not the best methods and settings for resolving theological issues. Theological differences all too often become politicized and confused with personality and regional issues and "piggy back" on other concerns, to the detriment of us all. As a standing commission in our bylaws, FFO is charged with considering theological issues and presenting any revisions to our statement of faith. The representative, depoliticized, trust-building, open, nonhurried process of the Faith, Fellowship and Order Commission is an essential resource for helping all of us focus on basic faith issues, providing tools and vocabulary for faith exploration and ways of loving each other that cast out our fear in the perfect love of Christ. "For by one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one Spirit." (I Cor. 12: 13)

ALLOWING PERFECT LOVE TO CAST OUT FEAR

The structure and process of FFO offers the potential for moving beyond our fears to mutual growth in love. Fear cannot lessen in an atmosphere of strife and mistrust, but must instead become unnecessary, because of love and growing trust. "Perfect love" truly does "cast out all fear."

FFO's process has been designed to foster an atmosphere of trust. We do not try to formulate statements of "true" faith or doctrine and then attempt to get others to agree. We have developed, instead, a process of helping people within UFMCC do theology together--find their own faith questions, hear their differences, experience their similarities--all while living together in trust of Christ's perfect love.

As a Fellowship we have always stressed the importance of experience and God's revelation through that experience. FFO continues that exploration while providing a forum for reflection based on scripture and tradition. We are asking questions and together seeking answers, and therefore our theology is not about set answers, but is an ongoing, living, changing relationship with God in Christ.

Because of FFO's structure of one lay and one clergy representative from each district throughout the world, FFO is the most representative program body within UFMCC. We reflect diversity of culture, class and doctrinal differences within our membership. While acknowledging our differences, we attempt to explore together our common faith, learning from each other as we grow in Christ. Our assumption is that if FFO, representing diversity of geography, theological tradition, training, gender, race, sexuality, etc., can learn to communicate creatively, then surely our whole Fellowship can. Our hope is that we can learn to "hear through" one another's vocabularies of faith to the one God and one Spirit and one Christ of whom we speak. (See Appendix A for a commission roster.)

Through our experience we have discovered that learning each others' vocabulary is essential. With common vocabulary, we are able to share our stories and experience the joy in each others' faith journeys. We have learned to be flexible as we listen to each other, and that scripture and worship form a common bond which heals us and allows us to risk with each other. FFO has developed workshops, resource lists and study group series to teach the process of listening to each other while learning other's vocabularies and sharing our stories in an effort to more fully know our faith. (The Goals and Programs of FFO for 1988-89 itemize these resources, and are attached as Appendix B.)

As we hear the cries from our Fellowship for more "basics" and a stronger reliance on scripture and tradition, we respond with workshops that will explore how scripture and tradition impact our lives. But we continue to stress the need for that exploration in an environment of trust. FFO has tried to offer the tools for exploration of our faith

in ways which unite and don't divide. We don't offer easy answers, but slow, sure growth in the knowledge and love of Jesus the Christ.

It is very important to acknowledge and thank the districts of UFMCC for the moral and financial support of the work of FFO. Sending clergy and lay representatives to commission meetings and supporting their presentation of FFO resources to their district is essential to the fulfillment of FFO's mandate and work, and is deeply appreciated. The work of FFO to be a channel for love and for eradicating fear has been extensive. A summary of that work is categorized here under nine headings as they relate to FFO's five Program Goals.

LOVE IN ACTION

I. Annual Commission Meeting

The 1986 commission meeting of FFO occurred in Dallas, Texas in August, with thanks to MCC Dallas for their gracious hospitality. Both long term goals and immediate strategy on how to encourage use of FFO resources throughout the Fellowship were developed. Another workshop, "What is spirituality?" was produced, as part of the ongoing process of dealing with the eight questions toward a Christian Theology of Sexuality, affirmed by General Conference 1985 as FFO's mandate.

The 1987 commission meeting is scheduled for Miami in the week before General Conference.

Steering Committee Meetings

The five-member steering committee met before the commission meeting in Dallas, August 86; in London, Ontario, Canada in February 1987, (with thanks to Holy Fellowship MCC, London,) for their hospitality; and before the commission meeting in Miami, July 1987. The steering committee prepared the budget submissions, reviewed program development, developed communication links inside and outside the commission, prepared the agenda for the commission meetings, planned the report to general conference and program presentations both together and individually. A steering committee meeting halfway between annual commission meetings has become crucial to coordinating the expanding ministry of FFO. The 1988-89 committee will include a four-person team of program coordinator, ecumenical coordinator, communications coordinator and clerk, two lay and two clergy.

Advocacy

The commission is dedicated to advocacy for disadvantaged persons and receives liaisons from other UFMCC bodies and appoints advocates with the aim that the commission's meetings and work be truly representative:

- Two liaisons, one clergy and one lay, from the Department of Third World Ministries' Commission on Missiology are representatives to FFO and funding for one person is provided by FFO.
- Two representatives, one clergy and one lay, from the Hispanic Extension Area participate in FFO and funding for one person is provided by FFO.
- A travel pool was instituted for the Miami commission meeting, at the direction of the 1986 meeting, to alleviate the huge financial burden to district representatives from the North Seas and Australian districts.
- American Sign Language interpretation has been provided, and translation into other languages will be provided as necessary.
- FFO received and distributes a paper by Rev. Jamie McAlister on "Sexuality and Persons with Disabilities."

II. The FFO Notebook

Most of FFO's written resources have been compiled and are now in a notebook distributed through the Office of Ministry Resources for \$30 (US, postpaid). Individual workshops, study series and working papers are also available. See Appendix C for a listing and order form for the notebook, available for sale at the FFO booth at conference.

Study Series

- 1986 Lent Study Series, "Do Not Fear, Only Believe: A Home Study Series Toward Spiritual Growth in Response to the Aids Crisis," is being widely used in our Fellowship.
- 1987 Lent Study Series, "Resurrection Possibilities: Claiming New Life in the Experience of Grief, Loss and Death" was distributed to all congregations in January 1987.
- These series for 1987, 86, and 85 (examining the Baptism, Eucharist and Ministry document of the World Council of Churches) continue to be used by congregations as part of their Christian Education programs.

III. Workshops

- As tools to deal with the questions, "What is Spirituality?" and "What is Sexuality?" two new workshops have been introduced since General Conference 85: "Can We Talk? Vocabularies of Sexuality" and "What is Spirituality?"
- FFO workshops were offered in 1986 over 40 times to at least 1,000 people. Every indication shows even more participants and offerings in 1987.
- Locations of workshops have included General Conference 85, Third World Conference, the UFMCC/NCCC dialogue on sexuality, district conferences, local congregations and to groups of people outside UFMCC.
- Samaritan College is using FFO workshops as part of its new curriculum on Sexuality, and has continued to offer its invaluable assistance to the the work of the commission.
- Some workshops, particularly Vocabularies of Faith, are the the process of conversion to a study series format.

IV. Ecumenical Ministry

Jennie Boyd Bull as chair, and Janet Pierce as ecumenical coordinator, participate regularly in ecumenical theological discussions. Since General Conference 1985 these discussion have included:

- Commission on Faith and Order (COFO) meeting of the National Council of Churches of Christ, USA (NCCC), October 1986 in Silver Spring, MD.
- COFO consultation on Baptism, Eucharist and Ministry reception, along with Joseph Gilbert for the Department of Ecumenical Witness and Ministry, April 1986. UFMCC's response to BEM was prepared by the FFO commission meeting in Sacramento, based on the 1985 Lent Study Series, and adopted by General Conference 85. It was one of the few responses that had official endorsement by the largest decision-making body of the denomination, and was distributed to all consultation participants.
- COFO meeting of NCCC/USA April 1986, at which Jennie Boyd Bull presented to the working group on "Unity of the Church and Renewal of Human Community" a case study based on MCC's experience, "Aids, Homophobia and the Church."
- COFO Pentecostal consultation at Fuller Seminary, October 86, at which pentecostals, charismatics and representatives from a variety of denominations were in dialogue for the first time. At the COFO meeting following, "Aids, Homophobia and the Church" was presented in more complete form, based on input from the FFO Commission meeting in Dallas, Aug. 86. (See Journey, Spring 86.)
- The NCCC/USA and UFMCC dialogue team has included Jennie Boyd Bull, who chaired the dialogue on sexuality in Nov. 1986, using FFO workshop resources. She also addressed the Governing Board of the National Council about that dialogue.

V. Aids Ministry

FFO's resources and reflection on Aids include:

- The brochure, "Aids: Is It God's Judgement?" written from the deliberations of an FFO working group and distributed through UFMCC Church Services.
- The 1985 Lent Study Series "Do Not Fear, Only Believe," which has received widespread use and much positive response.
- The 1987 Lent Study Series, "Resurrection Possibilities" is also intended as a resource in facing Aids.

--The case study, "Aids, Homophobia and the Church," presented to the COFO, NCCC/USA, is valuable reflection on theological response to the Aids crisis.

Shared Ministry

FFO has provided theological resources in cooperation with the following UFMCC bodies:

--Office of Ministry Resources, which distributes The FFO Notebook. Jeffrey Pulling has also developed bibliographies for FFO on Spirituality, Sexuality and Aids.

--Church Services, which distributes two FFO brochures, "Aids" Is It God's Judgement?" and "Towards a Christian Theology of Sexuality." The "Homosexuality and Christianity" publication being developed will include FFO resources. FFO's Lent Study Series are distributed through Keeping In Touch each year.

--Samaritan College sends advisors to FFO commission meetings and uses FFO resources in its course material.

--The Department of Third World Ministry's Commission on Missiology sends a liaison to FFO Commission meetings.

--The Department of Ecumenical Witness and Ministry is regularly informed of FFO's ongoing participation with the NCCC/USA Faith and Order Commission and involves the FFO Chair in the NCCC/UFMCC dialogue planning team.

--The Dignity project on a theology of sexuality has been in dialogue with FFO through the chair.

-- Canadian Ecumenical Research Project has begun initial strategizing with the FFO Ecumenical Coordinator.

--The Program and Budget Division of the General Council has included the chair of FFO in three meetings, including development of the new budget process, and initiating a meeting of all program heads in March 1986.

--The Commission on Special Ministries (when functioning in 1985) established a liaison with FFO, and continues in communication with the commission.

Through the efforts and subsidy of many people, FFO has already in five brief years developed many resources, has facilitated much theological reflection, and has brought healing among us over issues of sexuality and spirituality, all on a minimal budget. Its mandate to provide resources toward a Christian Theology of Sexuality and for responding to a variety of theological concerns nonetheless is just beginning. As FFO has reported regularly, this grassroots theological reflection can only effectively take place over many years. Although FFO has produced many resources, many MCCers continue to be unaware of them, and strategizing about their more widespread dissemination and use began in earnest at the 1986 Dallas commission meeting.

Working groups within the commission will be able to develop separate projects simultaneously for 1988-89, including:

- "What is Sexuality?" workshop
- Aids theological resources
- "second stage" evaluation and analysis of existing workshops and distributions of learnings
- workshop and resources on sexuality and scripture (proposed).
- longrange goals and timelines concerning the examination of the eight questions toward a Christian Theology of Sexuality.
- dissemination of FFO resources and education about FFO's purpose and process.
- any specific issues with which any commission members are willing and able to deal.

As all of UFMCC grows together in love, FFO gives thanks for its role in the body, and the gifts it is called to share. "Theology without joy is missing God's presence." We give thanks that fear is cast out in the name of the perfect love of Christ.

Appendix A: Roster of the FFO Commission, 1986-87

Appendix B: 1988-89 Goals and Programs for FFO

Appendix C: The FFO Notebook listing and order form

FFO/Appendix A

FAITH FELLOWSHIP AND ORDER COMMISSION
 DIRECTORY OF REPRESENTATIVE
 04 FEBRUARY 1987
 "THEOLOGY WITHOUT JOY IS MISSING GOD'S PRESENCE"

STEERING COMMITTEE

CHAIR: Jennie Boyd Bull

PROGRAM COORDINATOR: Clarence Crossman

ECUMENICAL COORDINATOR: Janet Pierce

COMMUNICATIONS COORDINATOR: Sylvia Hodgins

CLERK: Erik Browning

FFO REPRESENTATIVESDISTRICTCLERGYLAY

Eastern Canada

Clarence Crossman

Tom Wilkinson

Northeast

Pat Bumgardner

Larry Firrantello

Mid-Atlantic

Art Runyan

Erik Browning

Alternate Rep:

Gail Van Buren

Gulf Lower Atlantic

Bruce Hill

Arlene Robbins

Alternate Rep:

Kathy Switzer

Southeast

Steven M. Torrence

Jak Warburton

Great Lakes

Jeff Padgett

Carol Ann Kyrias

Alternate Rep:

Bob Hogg

Fred Campbell-Klave

Mid-Central

Roger E. Webb

Deanna Claflin

South Central

Jo Crisco

Sylvia Hodgins

North Seas

Hong Tan

Kirsten Jonsgaard

Hispanic WCE

Bernardo David

Lupe Valdez

Western Canada

Dr. Charles Bidwell

Heather Harnett

FFO REPRESENTATIVES

<u>DISTRICT</u>	<u>CLERGY</u>	<u>LAY</u>
Northwest	Larry D. Whitsell	Chuck Russell-Coons
Alternate Rep:	Frodo Okulam	Karen Miller
Southwest	Joe Totten-Reid	Terry Foster
Alternate Rep:	Jack Mossman	
Australia		John Dingle
III World Ministries	Delores Berry	

LIAISONS

Budget & Program Elder - Rev. Elder Don Eastman

Samaritan Advisors - Sherre Boothman
Jeffrey Pulling

EXCEL - Jane Sandmeier

PURPOSES/GOALS of FFO

The Commission on Faith, Fellowship and Order of UFMCC (FFO) is a standing commission of our Fellowship (see UFMCC Bylaws, V.D.4). The attached brochure, "A Christian Theology of Sexuality from the People," describes our process, history and purpose, including study questions, workshops and other resources. FFO exists to provide forums and resources for grass roots theological reflection at the local and district level on issues of concern to UFMCC, such as sexuality and spirituality, aids and ecumenicity (theology of sexuality, theology of suffering and evil, and ecclesiology).

FFO **develops** creative resources for lay theological education, which no other UFMCC body is doing or charged to do. The commission works closely with the Office of Ministry Resources for distribution, Samaritan College for expertise, and the Department of Ecumenical Witness and Ministry for relations with the broader Faith and Order movement. The representative district structure provides opportunity for widespread dissemination of and feedback on these resources and issues and also provides a "safe space" for discussion of faith issues crucial to us all.

The Holy Spirit worked through conflicts and concerns at General Conference 1981 to mandate that FFO engage in grass roots research and analysis of issues in our Faith Statement and in the development of a Christian theology of sexuality. Elected lay and clergy representatives from each district and extension area, plus Samaritan advisors, meet annually to plan and develop a process for helping all of UFMCC do theology. This process includes offering workshops, providing bibliographies and study group series toward exploring the eight Study Questions Toward a Christian Theology of Sexuality adopted at General Conference 85 as FFO's major agenda in the coming years.

FFO provides educational resources on other theological issues of concern to UFMCC, such as study resources on Aids, racism, ecumenical issues, missiology, and sexuality and the disabled. FFO is also committed to increased participation by people of diverse cultures, races, and enablement in its programming.

FFO has observer status with the National Council of Churches Faith and Order Commission, and is seeking similar status with the World Council of Churches Faith and Order Commission.

The goals of FFO may be summarized as follows:

1. Meet once a year, as mandated by general conference, to conduct the business of the commission, with interim business conducted by the steering committee and one steering committee scheduled prior to the full commission meeting each year.
2. Develop a grass roots process of theological reflection through widespread dissemination of FFO materials, especially to clergy and lay leaders, including a notebook of all workshops and other resources, training guides and sessions, brochures and other correspondence, and through development of district networks of FFO liaisons in each congregation.

3. Every two years, develop, test, disseminate, report on, evaluate and provide feedback from workshops designed to explore one or two of the Study Questions toward a Christian Theology of Sexuality. (see below)
4. Develop FFO participation in the ecumenical Faith and Order movement, including National Council of Churches' Faith and Order Commissions and the World Council of Churches Faith and Order Commission in coordination with the Department of Ecumenical Witness and Ministry.
5. Develop resources for theological reflection in coordination with other UFMCC programs, such as Office of Aids Ministry, Commission on Missiology, Department of Third World Ministries, Commission on Laity, Clergy Credentials and Concerns Committee, Department of World Church Extension with special emphasis on issues of language, cultural, racial and enablement accessibility.

STUDY QUESTIONS TOWARD A CHRISTIAN THEOLOGY OF SEXUALITY

1. What is sexuality?
2. What is spirituality?
3. How are God and sexuality connected?
4. What does the Bible reveal about sexuality?
5. How do spirituality and sexuality affect our attitudes and behavior toward God, self and neighbor?
6. What is sexual healing?
7. How does the Church relate to sexuality in mission, worship, sacraments and rites?
8. What relationship is there between sexuality and spirituality?

FAITH, FELLOWSHIP AND ORDER RESOURCES

available from:

Samaritan Extended Studies, Box 820, West Hartford, CT 06107

FFO NOTEBOOK: COMPILATION OF RESOURCES

Includes about 200 pages of FFO materials and resources: Introducing FFO, Purpose of FFO, History of FFO, Structure of FFO, Workshops Toward a Christian Theology of Sexuality, Ecumenical Resources, AIDS Resources, Working Papers, and Additional Resources. Cost of the Notebook is \$30 US.

INDIVIDUAL RESOURCES**WORKSHOPS TOWARD A CHRISTIAN THEOLOGY OF SEXUALITY**

Embodiments: Sexuality & Spirituality, \$5.

Developing Study Questions for a Christian Theology of Sexuality, \$4.

Can We Talk? Part I: Vocabularies of Faith, \$5.

Can We Talk? Part II: Vocabularies of Sexuality, \$5.

What Is Spirituality?, , \$4.

ECUMENICAL RESOURCES

Baptism, Eucharist, and Ministry, 1985 Lenten Study/Dialogue Series, \$4.

A Response to Baptism, Eucharist, & Ministry from UFMCC, 1985, \$2.

AIDS RESOURCES

AIDS: Two-Part Sermon Series Outline by Jennie Boyd Bull, 1983, \$1.

Do Not Fear, Only Believe: A Christian Response to AIDS, 1986 Lenten Study Dialogue Series, \$5.

Is AIDS God's Judgment?, a 1985 statement, \$3.

Resurrection Possibilities: Claiming New Life in the Experiences of Grief, Loss and Death, 1987 Lenten Study Dialogue Series, \$5.

WORKING PAPERS

Sexuality and Persons with Disabilities, \$2.

Theological Education: FFO's Hope, \$2.

Spirituality, \$3.

Biblical Defense of Sexual Privacy, \$3.

ADDITIONAL RESOURCES

Sexuality and Spirituality Resources, \$3.

Workshop on Racism in UFMCC, \$4.

ORDER FORM FOR FFO RESOURCES

from
 SAMARITAN EXTENDED STUDIES
 Box 820
 West Hartford, CT 06107

Name of Individual or Church _____

Street Address or P.O. Box _____

City, State/Province, Postal Code _____

I (we) would like to order the following:

_ FFO NOTEBOOK \$ 30

_ WORKSHOPS TOWARD A CHRISTIAN THEOLOGY OF SEXUALITY (please specify)

_____ \$ _____
 _____ \$ _____
 _____ \$ _____

_ ECUMENICAL RESOURCES (please specify)

_____ \$ _____
 _____ \$ _____

_ AIDS RESOURCES (please specify)

_____ \$ _____
 _____ \$ _____

_ WORKING PAPERS (please specify)

_____ \$ _____
 _____ \$ _____
 _____ \$ _____

_ ADDITIONAL RESOURCES (please specify)

_____ \$ _____
 _____ \$ _____

Total Amount Owed and Enclosed: \$ _____

All prices cited are in US funds and orders must be paid in US funds.
 All orders must be prepaid and payable to Samaritan Extended Studies.

I am proud of the productive work that the Commission on Laity has accomplished in the past two years. The Commission met briefly in Sacramento, following my election as Chair, and we developed a lengthy list of projects that we could undertake now that the G.S.S. saga, of which we were an integral part, had concluded. Unfortunately, it became obvious that the GSS-mandated reforms calling for new District Standards Operating Procedures (S.O.P.) and Church Body Guidelines dominated the attention of our members - the District Lay Representatives. Subsequently, most of the Lay Representatives became members of their District Committee which demands extensive, time consuming responsibilities. Despite these obstacles, the COL has made progress in clarifying its role in the Fellowship, acting as a clearinghouse for lay ministry and advocating lay concerns to the General Council in the interim and finally, to you, the General Conference.

Our first priority was to meet as a Commission with an agenda devoted solely to COL. (In the previous 4 years our deliberations were conducted "after hours" or during "free time" at G.S.S. meetings.) The first meeting was held March 1-3, 1986 in Los Angeles where 10 of the 14 Lay Representatives attended. (From July 1985 to March 1986 there was a turn over of one-third of the members.) The topic of AIDS claimed a major portion of our discussions, heightened by the disclosures that two of our members had been tested HTLV positive. A summary of the meeting follows:

1. AIDS

- Resolution to General Council that a Fellowship-wide response be formulated.
- An offer to re-allocate 10% of COL budget (\$300 for 1986) for such an AIDS ministry.
- A 4-point COL resolution on AIDS was sent to every District which included strongly urging every congregation to send its pastor(s) to the September Clergy Conference where AIDS ministry would be the focus.

2. LAY MINISTRY

- Three (3) workshops were distributed for the Lay Representatives to take back to their Districts.

3. MUTUAL MINISTRY

- COL Resolution (see Resolution below) that Board of Elders appoint lay person(s) to the Clergy Credential Concerns Committee. (The Lay Representatives would invite their District's endorsement of this Resolution prior to General Conference XIII.)
- Our request that the format for Samaritan's Orientation to MCC Pastoring section on lay involvement and issues be prepared by COL was accepted.

4. PRIORITIES

- Tabled a pre-XIII lay conference and topic of student clergy.
- Postponed further action on simultaneous translation equipment and Whole Church Handbook reprint.
- Clarification of the role of COL would be focus of next meeting and Lay Resource Guide begun.

5. NETWORKING

- Shared concerns and alternatives about the various District SOP proposals and District Commission on Laity structures.
- Shared accomplishments and frustrations in their role as District Lay Representatives.
- To insure greater participation at the next meeting, the Travel Pool concept was endorsed to equalize the burden on each District. (To address that issue at this meeting - COL paid for the hotel/meeting space.)

Following the COL meeting, I was involved in two days of meetings with the UFMCC programmers working on an AIDS Ministry proposal and the Program and Budget Division of General Council.

In October 1986 I attended two days of meetings and hearings with the Program and Budget Division. The reservations they raised about COL were conveyed to the Commission at its next meeting held November 7-9, 1986 in Dallas, Texas. That gathering was attended by 9 of the 14 Lay Representatives, including only 1 new face! Rev. Joseph Totten-Reid, Assistant Dean of Samaritan College, was our invited guest to assist in "program development." A summary of that meeting follows:

1. MISSION STATEMENT

UFMCC COMMISSION ON LAITY REVISED MISSION STATEMENT ADOPTED: 11/8/86

In that, the Universal Fellowship of Metropolitan Community Churches has affirmed the priesthood of all believers (1 Peter 2:5-10); and recognizing that all members of the Church are called by God to a ministry of the Gospel of Christ in the Church and the world; the Commission on the Laity will act as an advocate of the lay people within the Universal Fellowship of the Metropolitan Community Churches.

The Commission will:

A. Develop, ensure and affirm a theology of mutual ministry between laity and clergy.

1. Assist with reprint of Whole Church Body book (1987);
2. Ministering to Ministers workshop revised (1988); and
3. Evaluation/recommendation of laypersons to serve on CCCC.

B. Develop and provide comprehensive educational programs and material to equip the people of God for ministry.

1. Develop, print and distribute Lay Resource Guide (1987);
2. Annual update of Lay Resource Guide;
3. Disseminating DCOL-sponsored workshops;
4. Assist Samaritan College as requested, e.g., clergy orientation class; and
5. Co-sponsor with Samaritan College relevant lay ministry workshops.

C. Coordinate communications between Districts of UFMCC.

1. COL will meet annually (excluding General Conference meeting);
2. Monthly phone calls by Chair to every Lay Rep.;
3. COL quarterly "newsletter";
4. Disseminating District Conference reports; and
5. Assist in exchange of resource people to requesting Districts.

D. Provide assistance to DCOL on workshops, forums and materials to promote lay educational programs and resources.

1. Annual COL meeting;
2. Sharing of resources;
3. Assist in exchange of resource persons; and
4. Develop "Welcome to the New District Lay Rep." pack (1987).

E. To act as a forum to advocate lay concerns to the General Conference and General Council.

1. To coordinate COL/lay activities at General Conference;
2. Conduct Lay concern/issues forums;
3. Present COL report and resolutions from forums and DCOL's;
4. Quarterly newsletter mail list that shall at minimum consist of COL members, all members of General Council, all Program Department and Commission Chairs and all EXCEL Teams. and
5. To provide funding for Chair or resource person to attend UFMCC meetings/conferences as deemed appropriate.

(end Mission Statement)

- This includes the five broad objectives (A-E) that we contend are, for the most part, uniquely addressed by COL within this Fellowship. And specific projects and on-going services to realize these goals. In some instances, we have set specific deadline dates.

- The COL commits itself to an annual fundraising project.

- The COL also commits itself to an program of raising money through co-sponsorship of workshops with Samaritan College.

2. COL AND UFMCC

- A questionnaire will solicit input and evaluations by the District Coordinators on the role and duties of the District Lay Representatives, their D.C.O.L.'s, the COL and ask for general comments about lay ministry. (Findings were presented at March General Council meeting.)

- Our CCCC Resolution was discussed (4 Districts had already endorsed the proposal) and an explanatory "qualification list" was adopted. (see Resolution below.)

3. MIAMI

- A tentative schedule of activities was approved and forwarded to Fellowship office including a request for an early COL election at Conference so that the new officers and the entire Commission would get a significant amount of work accomplished while they were all in one place.

4. COL BUDGET

- Directed Chair to scale down initial budget request, correct oversight of omitting funds for Chair travel for required UFMCC meetings and include expected income from annual fundraising project.

- A consensus of the Lay Representatives was that if COL did not receive adequate funding at the Fellowship level, would in turn jeopardize their District's commitment to fund their participation at an annual COL meeting.

5. NETWORKING

- Sharing progress made in each District with emerging DCOL's.

- Reporting on outcome of previous District conferences and the two COL Resolutions.

- Adopted a uniform Conference Recap/Evaluation form that will be distributed by Chair.

- Continued sharing on the joys and frustrations that Lay Representatives encounter in their duties.

We also wish to reiterate our gratitude for the generous hospitality we received from everyone at MCC Dallas. And appreciate all the hard work South Central Lay Representative JoNee Shelton did as meeting coordinator.

In addition to the above summaries of our work sessions, the COL has already gained greater Fellowship-wide "visibility" during the last two years. As Chair, I participated in the Southwest (November 1985) and Western Canada (May 1986) District Conferences and learned a great deal about lay ministry in two visits to MCCR, in Houston, Texas. I wrote an article for Journey following the Sacramento General Conference. And the periodic newsletters about COL (9 since my election) have been sent to an increasingly wider "audience", i.e., originally just to Lay Representatives, then the District Coordinators and assist Lay Representatives were added and now include all General Council members, Program and Commission Chairs, the EXCEL Teams and a growing list of "lay activists."

I foresee a vital and exciting future for an adequately funded COL. With passage of the CCCC Resolution, the last "closed door" to lay participation in this Fellowship will have been opened and the COL will be intimately involved in that process of nominating qualified lay persons to serve on CCCC..

Two years ago, only 3 District Commissions on Laity existed - now there are 11. The efforts of these bodies will be enhanced if coordination and guidance can continue to be offered by the COL. (I might add here a continual problem that exists Fellowship wide is getting District business meeting agendas/minutes distributed in an accurate/timely fashion hinders DCOL's from preparing forums to educate the lay delegates.) If we are to move beyond the politics of personality, we need to educate and motivate more of the laity to become involved and not expect all the decision-making to be made by one person.

As we address the whole issue of what "lay ministry" means, it is time we move beyond the walls of the Church and how best to enable our ministry in the "outside world." The prospects for integral involvement with Samaritan College, the Commission on Faith, Fellowship and Order and other UFMCC programs is filled with promise.

Finally, with action completed here in Miami, the COL will have an established structure and clearer lines of authority and communication. The composition of the Commission may need to change in that District Lay Representatives may be too-preoccupied with District business and that alternative membership might be preferable. Regardless, the unique voice and needs of the laity will continue to be best served and advocated by this Fellowship-mandated Commission.

Respectfully Submitted,

Chuck Harvey
Chair, Commission on Laity

ACTION TO BE TAKEN BY GENERAL CONFERENCE

CCCC Resolution

WHEREAS, the purpose of credentialing clergy is to insure their preparedness and call to the vocation of preaching, teaching, and enabling leadership and growth in the body of Christ,

AND WHEREAS, mutual ministry is important to the growth of the Church body,

AND WHEREAS, many lay persons have been give educational and administrative gifts and specialized training in the design and review of qualifications for job descriptions.

THEREFORE, it is only right and proper that laity who receive the word and talents of these credentialed clergy be involved in that process of their preparation.

(end of Resolution)

Draft of Resume Guidelines*
Layperson Qualifications (For CCCC Participation)

*These guidelines originated in discussions by the Southwest DCOL and were modified and adopted by the Commission on Laity at its Dallas meeting, November 1986.

Education:

Bachelor's Degree or equivalent training and education; some work in education, religion, philosophy psychology is desirable.

Specific course work designed for UFMCC ministry;
Samaritan College Courses
Samaritan Extended Studies - Correspondence Courses
Seminars/Workshops - District/Fellowship/Samaritan

Experience:

Continuous member of MCC for at least five years;

Member of current local church for at least two years (may be waived, if membership was changed due to moving out of the area);

Local Church Positions (At least 3 years of experience total, including
Board member 2 or more positions)
Delegate
Deacon
Committee Chair
Sunday School/Bible Study Teacher

Worship Leadership (Demonstrated ability to take responsibility for
Worship experience)

District (at least 2 years experience)**

District Coordinator or
Assistant D.C.

Lay Representative
DCOL Member (active)

District Committee

FFO Representative

Excel Team

District Task Forces,
Committees, Etc.

Fellowship (at least 2 years experience)**

COL, GSS, FFO

Elder's Nominating Committee

General Council

Ecumenical Organizations (at least 2 years experience)**

**At least 2 years experience in any combination of these areas.

Verification and Recommendations From:

Local Administrative Body

Local Pastor

And previous if less than two years.

District or WCE Coordinator/

District Committee Member

Two Lay leaders outside home church

Participation:

Regular Local Church attendance - worship services and other activities

District Conferences/Retreat - one per year for four of five past years

General Conferences - two of past three

Commitment:

Regular Financial Support

Layperson, not Student Clergy

Personal Qualifications:

Spiritual Leader

Dependable/Reliable

Good Judgment

Gift for Church Leadership

Specific gift(s) related to job to be done (ie, CCCC Appointees should have skill in education, testing and evaluation, counselling writing or judicial matters, etc., and qualities of consistency, tact, fairness)

Process:

Individual applies to COL - Provides documentation of above requirements.

COL review/approve recommendations and provide list to Board of Elders/General Council to assist in making appointments.

1987

GENERAL CONFERENCE XIII

MIAMI BEACH, FLORIDA

BOARD OF WORLD CHURCH EXTENSION REPORT

STRUCTURE

The Board of World Church Extension is made up of the following:

- | | | |
|--------------------------|---|--------------------------|
| 1. Executive Secretary | - | Rev. Elder Jean A. White |
| 2. Hispanic Co-Ordinator | - | Doctor Armando Hernandez |
| 3. New Zealand | - | Rev. Leigh Neighbour |
| 4. Nigeria | - | Rev. Sylvanus Maduka |
| 5. Indonesia | - | Rev. Johanna Kawengian |

TASK

The task of World Church Extension is to bring the liberating gospel of Christ to all countries, by responding to enquiries and by presenting the vision of UFMCC wherever an opportunity arises, through media, literature and visitation, recognizing the cultural heritages of the people we challenge with our message of God's love.

OUR OUTREACH AS PRESENTLY DEFINED:

1. To identify and implement correspondence with persons and groups throughout the world, to inform them of the aims and goals of M.C.C. To encourage them in the formation of groups identifying themselves as part of U.F.M.C.C. To discover and develop persons within the area who have the qualifications to pastor and serve as administrators of UFMCC groups and structures.
2. To translate fellowship literature from all levels into languages particular to the countries who are endeavouring to implement churches in their area of the world.

PRESENT OUTREACH STATUS - SUMMER 1987:

1. Western Europe - This area is still where our maximum amount of enquires come from. A detailed report of the efforts in this area is appended to this report.
2. Hispanic Americas - This church extension area encompasses all of the spanish speaking ministries in the Americas and the Hispanic groups in the United States.
3. The African Continent - The work in Nigeria continues, interest is still coming from South Africa and other African nations. A report about the opening of the clinic in Nigeria is appended to this main part of the report.
4. New Zealand - New interest is showing and new groups have been formed in New Zealand during the last biennium.
5. Asia - Many enquiries are coming from different parts of Asia the whole time. The full report on Indonesia is appended to this report.
6. Middle East - We are receiving constant enquiries from countries in this area.

NOTE: A more detailed report of all the activities is attached.

PROJECTED GOALS FOR WORLD CHURCH EXTENSION 1987 - 1989

There are 5 major principals of the World Church Extension development.

1. To continue translating and producing all fellowship materials in relevant languages.
2. To provide adequate training and access to course material for the licensing of clergy within UFMCC in the language particular to the need of the student clergy person.
3. The strengthening and development of already existing groups in World Church Extension areas.
4. Outreach to new areas, especially the Phillipines and Japan.
5. To try and encourage more participation on a fellowship wide level in the work of World Church Extension.

WESTERN EUROPE

One of our continuing goals is the development of satellite Churches in developing areas. At present in Western Europe we are having real problems in trying to encourage people to gather together to form churches. The attitude of the Catholic church towards AIDS and homosexuality has certainly had an adverse effect on people in this area. Many of the countries of Europe are mainly Catholic dominated and people are seemingly going back into the "Closet" regarding their lifestyle and Christianity. However, we continue to get an encouraging amount of correspondence and requests for literature. The group in Barcelona, which consists of mainly ex nuns and priests are seriously taking the step of affiliating with UFMCC. This is to be the main item of their agenda in their Annual General Meeting.

HISPANIC AREAS

The Hispanic churches continue to grow. We have been able to purchase a building for the Mexico City church which is now fully in use and people there are worshipping regularly. We have interest shown in Puerto Rico and Costa Rica, where cells are developing. Interest has also been shown in Colombia, Brazil and other South American countries. Our main goal for these areas is adequate leadership. The need to translate the correspondence courses examination questions into Spanish is urgent. We have really seen God working in the Hispanic areas, and we are thankful to the fellowship as a whole for responding to the financial needs of the Mexico City church for the purchase of their building after the earthquake.

NEW ZEALAND

The New Zealand church continues to struggle and grow. They have started another church in Auckland. Their main project has been working with the AIDS groups. The main problem in New Zealand until last year was the fact that homosexuality was illegal and a criminal offense. The law has now been changed since the advent of AIDS into that country. This has meant a great deal of extra work for the people in our churches there. God is really working in a way which is different to the growth of our churches in other countries. The AIDS community work is their main means of bringing people to God and witnessing to the community. They are in a very isolated position in New Zealand. Their

nearest contact would be thousands of miles away in Australia and this makes for a great feeling of deprivation and isolation from the fellowship. However, they continue to be a strong force for UFMCC in their country.

NIGERIA

This year has been an exciting year for the church in Nigeria. We were able to raise enough money to try to help some of the social needs of the people in our churches there. In January Chris Messenger and I were able to visit the country and help establish a clinic in the state of Imo. The conditions there are very severe, economically the country is very unsound. There are no commodities to be found at all in the shops. There are no imports and exports into the country. So the people are really living under great deprivation. We were able to leave enough money to pay the salary of a nurse for the next half year, to pay the part time salary of a doctor, who will go to the clinic twice a week. To pay the rent of the building for the first few months. To purchase equipment and drugs for them to have a working base for the clinic. We have done what we promised we would do. I am not quite sure what the future holds for our churches in Nigeria. It would appear that under the present military rule things will continue to be very difficult. Should another military coup happen, I have no idea what the outcome would be, or if the clinic would be allowed to continue or would be able to continue. The whole country is going through a great period of adjustment and there is a great deal of corruption in high places. Any commodities that are available are very expensive and of poor quality. This does not help when you are trying to establish and run a clinic. However, the people are very excited that at long last they have a clinic to go to. Rev. Maduka and his wife are thrilled with the help that they have received from the fellowship. The churches are alive, the people are abundant in their rejoicing in knowing God and they continue to outreach into their area of Nigeria despite all the hardships of daily living.

INDONESIA

This has been an exciting 2 years of reaching out into the country of Indonesia. Our first major breakthrough in Asia. We have seen the licensing of Rev. Johanna Kawengian, and the opening of a workshop combined with worship space which has been made possible by the donations from people across the fellowship. The work in Indonesia is different from our outreach in other countries in that the lifestyle there is very different from what we see in the western world. The people there are in a double minority, as it is a mainly Muslim country the people are in a minority as Christian people and then have to battle within that about their lifestyle. The growth of the church there has been and continues to grow. One of the urgent needs is to be able to translate some of the materials of UFMCC into Bihasi which is their national language.

JAPAN

We have had great interest shown in the country of Japan and we are hoping that in the Augumn of this year that someone will be able to visit from the fellowship and help to get a cell started in Tokyo. Again the translation of materials into Japanese will be a priority goal for the work in that area.

SOUTH AFRICA

We continue to have a lot of interest from South Africa. However, it is very difficult for us to know quite what to do about the South Africans affiliating with UFMCC. As we preach an inclusive gospel, the Apartheid regime in South Africa means that the church there would not be inclusive. The South Africans are very much aware of this and therefore are hesitant as to what to do. This is an area that we really do need to discuss in full and make some definite statement from the fellowship as to how we feel about the formation of churches within that country. Since 1972 there has been a call to missiology throughout the Fellowship. We have been accepting a growing awareness of the inextricable relationship between ecumenism and evangelisation, Christian unity and "Missionary" calling. We have come to realise that evangelisation is the test of our ecumenical vocation. In the Old Testament the people of Israel were looking forward to the day of peace when God's justice would prevail (Isaiah Chapter 11, verse 1-9) Jesus came into that tradition announcing that the dominion of God was at hand. That in Him, Christ, the reality of the dominion was present. God was offering this new justice to the children, to the poor, to all who labour and are heavy laden, to all those who will follow Christ. Christ sent the Disciples with the words "God has sent me, so send I you". As such they were sent - Commissioned Apostles to the world. Based on their testimony, the church has one constitutive mark, its being apostolic, its being sent into the world. God in Christ has equipped us with all the gifts of the spirit necessary for its witness. We have certainly seen evidence of this in the expansion of Gods liberating word through UFMCC.

As the world becomes smaller, we are reaching people in countries that we could never have envisioned reaching in our early growth. We are crossing cultural, social and some political barriers with the vision of Gods non-discriminatory love. Christians all over the world are facing various difficulties because of their witness to Christ and the gospel and none less than some of our own people. At present we are corresponding with people in 19 different countries on a regular basis as well as trying to insert adverts in the press of different countries of Europe and Asia. We are trying to help people in different countries of the world to embrace the liberating gospel of Christ. All the projects that we have worked with during the last 2 years i.e. the translating of literature, the opening of the clinic, and of the workshop have been costly. Missiology is costly in terms of finance, time, energy and commitment. There is no single way to witness to Jesus Christ. The church has borne witness in different times and different places in different ways, this is important, there are times when dynamic action in society is called for, there are others when just the written or spoken word is required. During the next 2 years we can see that there are going to be many ways in which we are going to be asked to help, ways in which perhaps we have never been asked before. Some of these requests will be spiritual, some social, some financial, some educational, as we as a Fellowship march into countries around the world with the banner of Gods liberating love we need to be prepared for the cost of commitment to sharing our vision to our people everywhere. God has richly blessed us in WCE areas. Without your constant prayer and financial support we would not be where we are today. We have come a long way, but still have a long way to go. We desperately need to reach out in even more ways than what we are already doing. Thank you on behalf of all the people who have found peace with God, through your efforts.

Respectfully submitted by Rev. Elder Jean A. White



5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029 (213) 464-0000

February 27, 1987

TO: General Council
FROM: Rev. Sandra Robinson
RE: Department of Ecumenical Witness and Ministry Report

The last two years of the work of the Department of Ecumenical Witness and Ministry has been rich with activity and accomplishment. Our purpose has been to share our faith with other denominations and peoples by witnessing our faith experiences and by doing ministry in local, regional and national communities.

STRUCTURE

Rev. Elder Nancy Wilson was called to pastor MCC Los Angeles early in 1986, therefore the majority of administration, planning and implementation was done by Rev. Sandi Robinson. All work done during this biennium has happened with no paid staff.

VISION

The following program was planned for this biennium:

1. To represent UFMCC at all National Council of Churches of Christ (NCCC) governing board meetings and while interacting with them to:
 - a. Plan and implement Consultations between UFMCC and NCCC
 - b. Become involved with the Commission on Regional and Local Ecumenism (CORLE)
 - c. See the continuation of the work with Family Ministry and Human Sexuality and Faith and Order.
2. Be supportive of the Canadian Ecumenical Research Project.
3. Develop relationship with the Consultation on Church Union (COCU) and other ecumenical agencies, and the Black church in America.
4. Develop relationship with other gay/lesbian religious organizations.
5. Investigate international ecumenical activity e.g. the World Council of Churches.
6. Do local and regional ecumenism
7. Raise funds.
8. Network with other UFMCC programs.

HIGHLIGHTS OF ACCOMPLISHMENTS

1. National Council of Churches of Christ:
Planned and facilitated two Consultations with the NCCC. (See the Eastertide, Pentecost and Advent issues of "Journey Magazine" for details.)

2.

A worship service was presented during the NCCC governing board meeting in Chicago, Ill, in November presided by Rev. Elder Nancy Wilson and preached by Rev. Steve Pieters who preached a healing message on Aids. Among the NCCC people present was Richard Butler, Executive Director of NCCC's World Church Services. He was moved by the worship and may work with our World Church Extension in the future if we can afford to lay the foundation for this work to happen.

2. COCU- Thanks to the diligence of Rev. Joseph Gilbert, we are invited into fellowship with COCU especially at the "Inclusive Church" consultation in April, 1987. Joseph is in constant communication with Gerald F. Moede, General Secretary. (To date, we don't have funds to participate in this activity.)

3. Canadian Ecumenical Research Project- Rev. Brent Hawks is working on organizing this Project but there are no funds to support his endeavors.

4. Family Ministry and Human Sexuality- Rev. June Norris is creating awareness and learning in her participation on the sub-committee "Justice in Families." Where the NCCC Aids Task Force is unable to give information, June is able to. The assembly is also discussing violence against gays and lesbians and what to do about it. There is no funding at this time to continue this work.

5. UFMCC can now witness to the acceptance of River City MCC into the Sacramento Council of Churches despite the withdrawal of two mainline denominations in protest to MCC's acceptance.

6. Local and Regional Ecumenism- The Community Unity Health and Wholeness Project began as a result of a Health and Wholeness Conference held at the same time as the UFMCC Aids Vigil. It is now in process of becoming an incorporated direct service organization focused on death and dying issues. MCC Dayton Parish is the host church to this ministry. All Dayton gay and lesbian organizations are invited into the organization as well as United Theological Seminary.

7. As a result of our work with the NCCC, the National Organization for Changing Men and the Program Agency of the Presbyterian Church invited UFMCC into a planning meeting for a national conference on homophobia.

PROGRAM NETWORKING

1. Foundations are being laid to create a connection between NCCC's Church World Services and our World Church Extension.

2. Dean Sherre Boothman represented Samaritan College at the Commission on Regional and Local Ecumenism (CORLE) meetings in Chicago, Ill last November and made a significant impact as she shared with them some improved technique on how to implement program. As a result of her involvement they are open to working further with us. We can learn much about doing local ecumenism from them if we can get the funding.

3. The Department of Third World Ministry and this Department worked together to put UFMCC on the agenda at the National Coalition of Black gays and Lesbians Conference in Washington, D.C. last July. There were 500 people present at this important conference from all over the USA. We made invaluable contacts and projected a positive image of UFMCC.

4. Rev. Jeff Pulling of Samaritan Extended Studies has been faithful in providing valuable resource information for the Department. Through his efforts, we are connected with mainline ecumenical events and publications.

3.

FUNDRAISING

During this biennium, the Department raised \$9,000.00 in grants to supplement our work with the NCCC (\$5,000.00) and to do the local ecumenical project (\$4,000.00). This money is exhausted and because of the competition for these kinds of funds, it is not likely that we will be funded again through our source, the Chicago Resource Center. Letters of appreciation have been sent to Mary Ann Snyder, Director of the Center. The amount of money donated by volunteers to pay their expenses, i.e. airfare, fees, hotel and food to attend various events goes into the thousands of dollars. The amount of time, cash and office space donated by Sandi is significant and unless more funding is found cannot continue in the way that it has in the past.

PROBLEMS

As in most UFMCC programs, our problem is money. We were blessed during this biennium with funding from outside sources and donations. Unfortunately, the next biennium will not be as productive unless we receive financial support above the UFMCC allotment.

FUTURE GOALS

Before we can implement effective program, we must solve the problem of financing. If this problem is resolved we plan to:

1. Continue to work on our relationship with the NCCC, CORLE and World Church Services.
2. Network more with other UFMCC programs toward mutual success in our ministries, particularly with Third World Ministry.
3. Continue to plan on being present at the next World Council of Churches meeting in Canberra, Australia. Nancy is in contact with Rev. Joan Campbell, Executive Director of the WCC.
4. Continue to seek ways to bond with other gay/lesbian religious groups.
5. Work with District on local and regional ecumenism.
6. To expand the UFMCC ecumenical evangelistic ministry with Councils of Churches in other countries.
7. Work with "Journey Magazine" to have subscriptions from mainline denomination seminaries.
8. To work with Ms. Beth Gunjion, author of "The Emergence of the UFMCC as a Protestant Denomination" on having this work published by 1990.
9. To continue to investigate available funding resources to acquire funds from outside sources, not only for this Department but for other related Fellowship programming.

4.

ACKNOWLEDGEMENTS

The Department of Ecumenical Witness and Ministry is indebted to many many people for their time and support, especially:

The Administrative staff of UFMCC- Ravi Verma, Administrative Director, Michael Totten-Reid, Farley Peterson, Nancy Packrell Allen, Rev. Ro Halford, Maryanne Mulligan, Rikki Madrigal and Roberto Ochoa-Shutz. Thank you!

The General Council- the District Coordinators and Elders who have been present for us and supportive at the NCCC/UFMCC Consultations: Rev. Elder Don Eastman, Rev. Elder Troy Perry, Rev. La Paula Turner, Clarke Friesen, Adam De Baugh, Rev. Elder Nancy Wilson and Rev. Bob Arthur.

The participants in the NCCC/UFMCC Consultations who shared their stories: Dot Dice, Carol Ann Kyrias, Rev. Troy Perry, Rev. Bill Smith, Joyce Thompson, David Owen, Rev. Don Eastman, Rev. La Paula Turner, Adam De Baugh, Rev. Joseph Gilbert, James Velez, Rev. David Day, Rev. Jennie Boyd Bull, Ravi Verma, Jim Hensley, Rev. Steve Pieters, Rev. John Gill, Beryl Dixie Kalen, Char Wilkins, Frank Zirelli, John Phlegar, Annette Beal, Tim Spears, Rev. Alice Jones, Rev. Sherre Boothman.

Those who were present and supportive who could not attend or who attended other functions: Rev. June Norris, Rev. Brent Hawks, Rev. Janet Pierce, Darlene Garner, Rev. Sam Edleman, Rev. Marge Perry, Rev. Jo Crisco, Sandy O'Steen, Wanda Goodwin, Rev. Tom Jordan, David Anderson, Rev. David Farrell, Rev. John Ayers, Rev. Reid Christenson, Rev. Grant Ford, Rev. Celena Duncan, Patrick Hogan, Rev. Eleanor Nealy, Rev. Jeff Pulling, Rev. Karen Ziegler, Rev. Rene McCoy, Cynthia Marquardt, Rev. Emilie Townes, Darlene Stiles and many others.

THANK YOU

March 1987

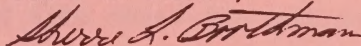
Dear Friends,

This General Conference is the 17th Anniversary of the creation of Samaritan College, and it has been a wonderful year! With great joy we submit for your review this report on the growth of the College.

In October of 1986, the General Council approved a structural change which is explained in this report. This month the Bylaws of the College are before the Council for approval as well as the appointment of the Executive Committee of the Board of Trustees.

We take this opportunity to thank you for your support of Samaritan College. We hope you share our excitement about the continued growth of Samaritan College and join us in prayers of great thanksgiving for God's continued blessings!

Yours in Christ,



Rev. Sherre L. Boothman
Dean, Samaritan College

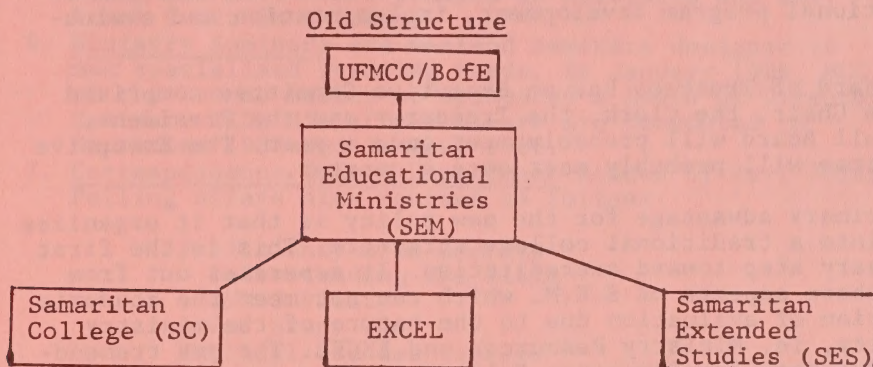
SLB/dds

Samaritan College

The 1985-87 biennium has been a time of tremendous growth for the College. We serviced ten times as many students in 1986 as in 1983. We now service the same number of students as the average denominational seminary. However, our student body is spread out across the globe.

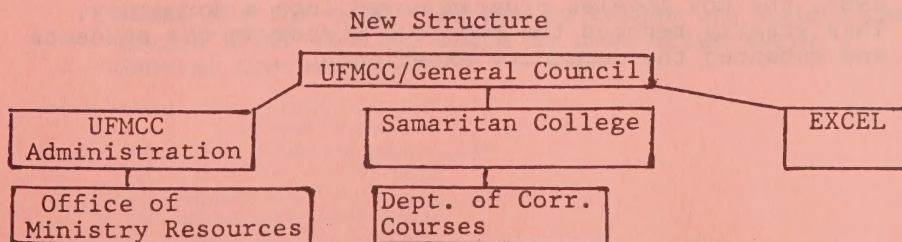
Structural Change

The major internal change in the 1986-87 biennium is the adoption of new Bylaws for Samaritan College. This new policy creates a new structure for the educational ministries of UFMCC.



Under this structure, the three division heads (Dean of S.C.; Dean of S.E.S.; and the Executive Director of EXCEL) were equal members of S.E.M. to coordinate all educational ministries in UFMCC. S.E.M. was headed by a Management Team of seven people. This structure was originally devised at the 1982 Dallas planning meeting to answer certain administrative inadequacies that had evolved in the prior structure. A written policy naming and organizing this structure was not actually developed and approved until November 1983.

When this policy was adopted it was called Phase I. Attached to this policy at adoption was a policy development schedule which called for the currently proposed Board of Trustees structure to be implemented in 1985. This new policy is necessary for the College to continue to build towards accreditation.



The new structure separates the College and EXCEL as two independent ministries of UFMCC. The dual functions of S.E.S. are separated into the Office of Ministry Resources and the Department of Correspondence Courses. The Office of Ministry Resources functions to develop resources for use in the local churches such as SOTER, Adult Education Programs, etc... This office operates under the UFMCC Director of Administration. The correspondence courses are now under S.C. and Rev. Jeffrey Pulling is the Chair of the Department of Correspondence Courses.

Samaritan College, under the new policy, will be governed by a Board of Trustees which is by design a policy board. The Board has primary responsibility for policy and financial development of S.C.. The President has total authority over educational program development, implementation and evaluation.

The Board of Trustees has an Executive Committee comprised of the Chair, the Clerk, the Treasurer and the President. The full Board will probably meet once a year. The Executive Committee will probably meet once a quarter.

The primary advantage for the new policy is that it organizes S.C. into a traditional college structure. This is the first necessary step toward accreditation. It separates out from S.C. those aspects of S.E.M. which can not meet the academic criterion of evaluation due to the nature of the ministry activity, ie. Ministry Resources and EXCEL. The one tremendous advantage for Samaritan College is that it will have a Board whose primary function will be development of long-term financial growth and stability.

Operating Educational Programs

The following programs are fully operational and growing in student participation:

1. Los Angeles Campus offers a minimum of 4 classes per semester with 3 semesters per academic year. This center services most degree candidates.
2. District/Samaritan College Partnership is fully operational in the Southcentral District. The Mid-Central, Mid-Atlantic and Southeast Districts are in different stages of developing district programs.
3. Orientation to MCC Pastoring continues to be a challenging program to students, faculty and staff. In 1986, the Los Angeles program moved into a dormitory. This greatly reduced the physical stress on the students and enhanced the community experience.

- 1986: Six Weeks= MCC of the Pomona Valley
Counseling/Christian Education = Joy MCC,
Orlando, FL
Worship/Preaching= MCC Baltimore, Baltimore,
MD
- 1987: Six Weeks= MCC Long Beach
Counseling/Christian Education= MCC San
Antonio, TX
Worship/Preaching= All God's Children MCC,
Minneapolis, MN
4. Under the Seminar Program classes have been offered in several locations.
 5. Extension Centers in Australia and Great Britain are both offering classes on a regular basis. The Deans are Rev. Cliff Connors in Australia and Rev. Frank Scott in Britian.
 6. Ministry Seminars are weekend seminars designed to meet specialized training needs. In January 1986, MCC of the Pomona Valley co-sponsored a Board of Directors Seminar. AIDS Ministry Seminars are scheduled in September 1987 and January 1988.
 7. Correspondence Course Department headed by Rev. Jeffrey Pulling offers nine courses as follows:

Proficiency Area Courses

Understanding the Bible

UFMCC Polity

Our Story Too

Biblical Studies Courses

What Is the Bible?

The Life and Teaching of Jesus

Homosexuality and the Scriptures

From Scripture to Sermon: Biblical

Exegesis and Interpretation

Personal and Professional Growth Courses

Clarifying and Renewing the Ministry

Loving Yourself, Loving Others

During the 1985-87 biennium UFMCC Polity and Homosexuality and the Scriptures were revised and updated. Two new courses were added: Our Story Too (the proficiency course for the area of History of Christian Thought) and From Scripture to Sermon. The average enrollment at any given time during 1985-86 was 87 students. The completion/drop rate for 1985-86 was about 50%/50%.

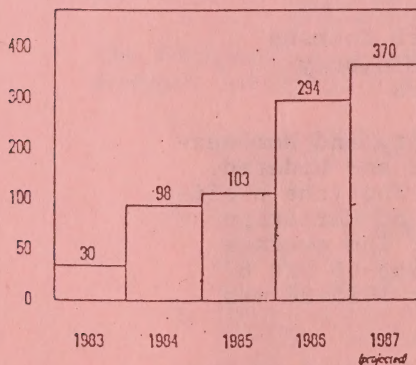
Plans for the next year are to revise and update the course UFMCC Polity, which is done after every General Conference.

REPORT FOR STUDENTS FOR YEARS 1985-1986

COURSE	# ENROLLED AT START OF YEAR		# NEWLY ENROLLED		# ENROLLED AT END OF THE YEAR	
	1985	1986	1985	1986	1985	1986
WHAT IS THE BIBLE?	8	5	11	10	5	11
UNDERSTANDING THE BIBLE	23	45	53	29	45	31
LIFE & TEACHING OF JESUS	6	6	6	3	6	4
HOMOSEXUALITY AND SCRIPTURES	7	2	6	4	2	4
UFMCC POLITY	29	16	33	48	16	36
CLARIFYING & RENEWING THE MINISTRY	2	1	1	4	1	3
LOVING YOURSELF, LOVING OTHERS	6	2	2	6	2	5
<u>TOTALS</u>	<u>81</u>	<u>77</u>	<u>112</u>	<u>104</u>	<u>77</u>	<u>94</u>

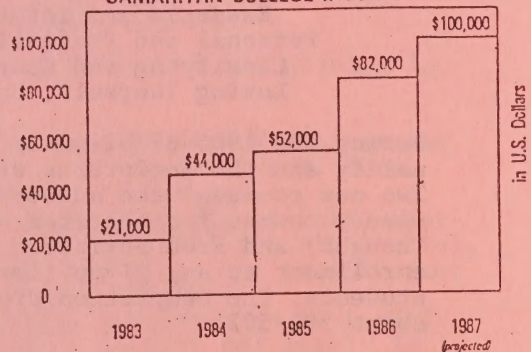
The following graphs show the growth of Samaritan College since 1983 both in student numbers and financially (these graphs do not include the Correspondence Course Department).

STUDENT CLASS UNITS



NOTE: One student taking one class is a student class unit.

SAMARITAN COLLEGE INCOME



Enrollment is at the following Campus locations:

- 1983 - LA only
- 1984 - LA, Dallas, Detroit
- 1985 - LA; Birmingham, England; Baton Rouge, LA; Orlando, FL; South Central District; N. Hollywood, CA
- 1986 - LA; England; Sydney, Australia; South Central District; Tempe, AZ; Orlando; Baltimore; Pomona Valley; Tampa; Seattle
- 1987 - LA; England; Australia; South Central District; Tempe; Seattle; Long Beach; San Antonio; San Diego; Mid-Atlantic District; Mid-Central District; Houston; Miami; Orlando; Tampa

If you wish more detailed information on any aspect of this report please do not hesitate to ask us. The following are available from Samaritan College:

1. Bylaws of Samaritan College
2. Moving Towards Accreditation: A Memo to the General Council (This memo describes the necessary steps to move the College to full accreditation)
3. Seminar Packet (This describes the College Degree Program and how College courses may be offered in your area)
4. Correspondence Course Listing
(This listing describes the available courses and includes a registration form)

We hope you are pleased with the development of Samaritan College over the past four years and will join us in thanks to God for the continuing blessings!

Respectfully submitted,

Sherre L. Boothman
Rev. Sherre L. Boothman
Dean, Samaritan College

SLB/dds



EXCEL INTERNATIONAL REPORT TO THE GENERAL CONFERENCE - 1987

EXCEL is joyfully celebrating ELEVEN YEARS of Ministry within our Fellowship!

The rapid growth of EXCEL from one local Team of Lay and Clergy volunteers conducting EXCEL Weekends - which are designed to focus on the Basics of Christianity - to Ten Teams, plus Four Teams in Training, scattered across Four Countries, is proof that the Faith of those who believed in this program in it's early stages was highly justified!

The personal growth of Team Volunteers, who train an average of six months prior to leading an EXCEL Weekend, is half of the educational benefits of EXCEL. People attending the Weekends reap the other half of these benefits through active participation in the carefully prepared Excercise in Christian Community Living.

ACCOMPLISHMENTS:

In the past two years, EXCEL has:

*added four new Teams, *begun training four more Teams, *Conducted Weekends in more than seven new areas - including Australia, Mexico, and Vancouver, Canada.

AUSTRALIA! January, 1986, six Team Members from the U.S.A. and Canada traveled to Sydney to conduct the first EXCEL of the South Seas! The excitement and blessings generated by that experience launched EXCEL Australia, who will conduct their own first Weekend as a Team this year.

MEXICO CITY! Thanks to the Herculean efforts of the EXCEL in the City of the Angels Team, led by Cathy Patrick and Boots Fulsom, and the EXCEL of the Armadillo Team - and especially Lourdes Calderon and her spouse, EXCEL has been translated entirely into Spanish! An undertaking of almost two years, the first Bi-lingual EXCEL was held in San Diego, California in the spring of 1986. March 20-22, 1987, Mexico City hosted the first all Spanish speaking EXCEL! De Colores!

NEW PROGRAMS:

EXCEL in Faithfulness grew from the planning stages into a finished EXCEL Graduate program during this past two years. Three Weekends in the San Francisco, California area completed the development. Thanks are due to the steadfastness of it's first Team: Elder Michael Mank, Rev. David Pelletier, Keith Apple, Jody Wagner, Sandy Nelson, Gary Wirth, and Jane Sandmeier for finalizing this long-awaited "Next Step" EXCEL Program!

THE FUTURE:

EXCEL in Relationships is the next program to be sponsored by EXCEL. Based on the successful 'Marriage Encounter', it's a Weekend designed to enhance the communication and Spiritual lives of Lesbian and Gay Couples. The First Team has formed and begun development of the Weekend. The first Weekend should be ready within the next year; watch "Journey" for announcements.

More New EXCEL Teams will continue to form in areas not yet reached by existing Teams, all across the Fellowship. The projected growth rate is in excess of 40% over the next two years.

EXCEL



NEW OPERATING POLICY:

Samaritan Educational Ministries officially seperated January 1, 1987 to allow Samaritan College to pursue it's goal of Accreditation.

EXCEL Team Members took a year to work, through a fully participative process, on a new governing structure and policy for the EXCEL Movement. At the October, 1986 General Council Meeting, that Policy was submitted in it's final form for the 'first reading' step in the process. Then, at it's March, 1987 meeting, the General Council unanimously ratified the proposal as the new Operating Policy for EXCEL!

EXCEL has worked very hard at spreading it's work to more and more areas of the Fellowship; becoming available to all those who want to attend. This new Policy acknowledges that EXCEL is truly a Program of the WHOLE Fellowship! This is a very exciting step! MCC Members who volunteer so much of their time and talents in EXCEL, do so out of love, and a Commitment that through programs such as EXCEL, MCC Laity are given the opportunity to grow and be renewed in their Christian walk.

General Council action in March, besides ratifying the new Policy, included confirming the election by the Teams of the first members of the new EXECUTIVE COMMITTEE: Mr. Keith Apple, Chair; Ms. Boots Fulsom; Ms. Jean Gralley; and Mr. Lou Nizza. Jane A. Sandmeier was reconfirmed as Executive Director.

NEW NAME!!

EXCEL International was acclaimed by the Teams as their unanimous choice for a new name for this program; truly reflecting that EXCEL is utilized in Five Countries around the world.

The hope for the future of this ministry is great. Potential for the positive dynamic affect upon all of our local Congregationa, is limitless. To equip, nurture, renew, and encourage our Lay Leaders with the Grace of Living a committed Life in Union with Christ - can only benefit the entire Body!

"Seek, and you will find..."

May the peace of Christ's more 'EXCELlent' Way be with you all!

In Christ's Love,

Jane

Jane A. Sandmeier, Executive Director
EXCEL International
125 Camino Alto
Mill Valley, CA 94941



EXCEL INTERNATIONAL

REPORT TO THE GENERAL CONFERENCE - 1987

STATISTICS:EXCEL TEAMS: 10

EXCEL of the Angels Los Angeles, CA
 EXCEL in the Redwoods..... San Francisco, CA
 EXCEL in the Desert..... Phoenix, AZ
 EXCEL in the Sprit..... Oregon
 EXCEL of the Lakes..... Detroit, MI
 EXCEL of the Armadillo..... Houston, TX
 * EXCEL of the Rockies..... Colorado Springs, CO
 * EXCEL of the Trinity..... Dallas, TX
 * EXCEL of the British Isles..... London, England
 * EXCEL in the Way..... Seattle, WA

EXCEL TEAMS IN TRAINING: 4

EXCEL Australia..... Sydney, N.S.W., Australia
 EXCEL of the Son..... St. Petersburg, FL
 Capital EXCEL..... Washington, D.C.
 EXCEL of Edmonton..... Edmonton, Alberta, Canada

TEAM MEMBERS: 120EXCEL EXCERCISE WEEKENDS: 101

1976 - July, 1985 65
 July, 1985 - July, 1987..... 36

WEEKEND PARTICIPANTS:

July, 1983 - July, 1985: 767
 July, 1985 - July, 1987: 792 (approx.)

NEW AREAS REACHED DURING 1985-1987:

Mexico City, Mexico March 20-22, 1987
 EXCEL translated entirely into Spanish!
 Florida
 Washington, D.C.
 Indiana
 San Diego, CA (Bi-lingual, Spanish-English)
 Sydney, Australia
 Vancouver, Canada

NEW PROGRAM:

"E XCEL in Faithfulness"
 San Francisco, CA 3Weekends

PROGRAM DEVELOPMENT:

"EXCEL in Relationships" is being written and planned as a Weekend to strengthen the relationships between couples of Lesbians and Gays.

*(indicates New Teams)

OFFICE OF MINISTRY RESOURCES, UFMCC
(formerly Samaritan Extended Studies)

Box 820
 West Hartford, CT 06107
 (203) 521-6411

REPORT TO 1987 UFMCC GENERAL CONFERENCE

MISSION STATEMENT

The mission of the whole UFMCC is to share the good news of God's love with those who have never authentically heard it before, especially gay and lesbian people. The mission of the Office of Ministry Resources is to be of service to the UFMCC by providing resources for the doing of this mission. As a clearinghouse for resources from within MCC and from outside MCC, this Office provides direct program resources, assists and cooperates with other MCC program agencies, and serves as a resource referral agent.

This new Office furthers the work of Samaritan Extended Studies and is a result of the pending separate incorporation of Samaritan College. The Office of Ministry Resources operates under the direction and supervision of the UFMCC Administrative Offices and works closely with the Department of Church Services.

OBJECTIVES

- (1) Provide correspondence courses of Samaritan College (on contract basis) for clergy, student clergy, and laypeople.
- (2) Produce the monthly resource bulletin, *Salt of the Earth Resources*.
- (3) Provide ministry resources for MCC ministry as they are needed and developed: stewardship, worship, evangelism, membership development, etc.
- (4) Provide adult education packets for local congregations.
- (5) Collaborate with and provide assistance to other MCC program agencies: FFO, CCCC, EXCEL, Samaritan College, World Church Extension, Third World Ministries, Commission on the Laity, Ecumenical Witness and Ministry, and AIDS Ministry.

SAMARITAN CORRESPONDENCE COURSES

See the Report of Samaritan College

SALT OF THE EARTH RESOURCES

SOTER, the monthly bulletin of ministry resources edited by myself and distributed by the Fellowship offices, covered a wide range of ministry areas during 1985 and 1986. The December 1986 issue contains an index of all issue topics for 1982 - 1986.

The twelve 1987 issues are focusing on the general theme of *An Open and Growing Church*. They are an attempt to apply church growth resources to an MCC context. The principles and ideas that mainline and evangelical churches have developed are applied to MCC's specialized ministry and vision of an open, inclusive church.

MINISTRY RESOURCES

This office offers resources to local MCC's in the following areas:

AIDS MINISTRY
CHURCH ADMINISTRATION/MANAGEMENT
EVANGELISM
STEWARDSHIP
WORSHIP
ADULT EDUCATION

A complete list of all resources is printed in the December 1986 issue of *SOTER*.

Stewardship has been a special concern of this office. An initial stewardship program was developed in 1984 with grants from several MCC congregations and Districts. This first program was called *GOOD NEWS*, and it was ordered by 35 MCC congregations. On the basis of evaluation, feedback, and input from churches and individuals all over the Fellowship, the format was revised. The constant ingredients of doing stewardship in a local church (planning, pledge drive, budgeting, and follow-up) are now contained in *A STEWARDSHIP MANUAL FOR MCC CONGREGATIONS*. During 1986 seventeen MCC congregations ordered this manual. This stewardship manual is designed to be used with annual theme programs, which contain the variable ingredients of a stewardship program that change with the theme each year (worship resources, sample letters and forms). There are now three such annual theme programs:

GOOD NEWS (18 orders in 1986)
LIVING GIFTS (16 orders in 1986)
GIVING GOD THANKS BY THE WAY WE LOVE

In addition, a workshop on tithing called *Making Our Lives Count* is available and was ordered by twelve MCC congregations in 1986. It deals with how to make one's life count for something by the way one uses one's time, abilities & gifts, and money.

ASSISTANCE TO OTHER MCC PROGRAMS

During the 1985-87 biennium, this office has referred resources to the following UFMCC program agencies: FFO, CCCC, EXCEL, Samaritan College, Third World Ministries, World Church Extension, Commission on the Laity, Ecumenical Witness and Ministry, AIDS Ministry, UFMCC Administrative Offices, and UFMCC Church Services.

Direct service has been given to:

FFO - edited and distributed Lenten series and FFO Notebook.

CCCC - coordinated proficiency requirements (courses, exams, & files) and served as resource guide for transfer candidates and student clergy.

Samaritan College - provided instruction and resources for final week of Orientation to MCC Pastoring.

AIDS Ministry - compiled and publicized resources.

World Church Extension - arranged for French translation of AIDS brochure.

Report submitted by

Jeffrey Pulling

The Rev. Jeffrey Pulling, Ph.D.
Office of Ministry Resources, UFMCC

DEPARTMENT OF THIRD WORLD MINISTRY

REPORT TO GENERAL CONFERENCE XIII

The past two years have been a period of transition and growth for the Department of Third World Ministry.

STRUCTURE

The Department is administered by a six person committee including the Executive Director. Each District within UFMCC is encouraged to allow the formation of a District Task Force of people of color who are represented at the bi-annual Conference. A program structure is being developed which incorporates the ministry of the Department.

Transition: Two seats have been added to the committee and the Executive Director, Rev. Yolanda Allen, resigned during the Third World Conference, 1986. The current Executive Committee is:

Rev. Sandra Robinson
Rev. Delores Berry
Mr. Ted Patterson
Ms. Darlene Garner
Rev. Vilma Torres
Mr. Rick Espinoza

The new Executive Director will be presented at General Conference.

MISSION

The Department is an evangelistic ministry of reconciliation and healing through programs which minister to all people and which is administered by people of color.

VISION

The following was planned for this biennium:

1. To restructure the Department
2. To begin program ministry
3. To present the people of color Conference
4. To network with gay/lesbian people of color religious and secular organizations
5. Raise funds for special projects and to supplement the UFMCC allotment
6. To network with other UFMCC programs

THIRD WORLD MINISTRIES
REPORT TO GCXIII (CONT)
Page 2

ACCOMPLISHMENTS

1. The Department has been restructured with the formation of District Task Forces in nine of the fourteen Districts. Some individual churches have Third World Caucuses in their congregations. Some of the Task Forces have held meetings, workshops at conferences and local churches and have done fund raising especially for sending people of color to the International Conference. Our thanks to the Districts that helped fund the Conference. This has been one of our most significant changes in the history of TWM. It marks the beginning of an institutional structure and the increased possibility of district and local involvement. It also presents us with the challenge of maintaining our focus and flexibility.

2. Program ministry has begun with the revitalization of the Division of White People Healing Racism (formerly-White People Against Racism), the Division of Education, the Division of Ecumenism and the Division of Missiology.

3. The UFMCC Third International Christian Conference for Lesbian and Gay People of Color was held at the Ambassador Hotel in Los Angeles, CA, November 21-23, 1986. The Rev. Carl Bean, Executive Director of the Minority AIDS Project in Los Angeles and a featured speaker at the Conference, conducted special workshops on AIDS services in minority communities. Several other workshops dealing with aids, sexuality and spirituality, "Stretching our Theological Viewpoints" etc. were held. We were blessed with the preaching of Rev. LaPaula Turner and Rev. Felix Escamilla.

The UFMCC Conference was held in cooperation and concurrently with the Fourth Annual International Lesbian and Gay People of Color Conference. The joint celebration included a dance that was attended by more than 250 people!

Other features of the conference included a day-long dialogue on church mission led by the Reverend Delores Berry, Chairperson of the Department's Commission on Missiology. The dialogue, which addressed the question, "Is mission service or membership?" included discussions of the history of Christian mission, theology of mission, cultural issues and the unique ministry of UFMCC. Plans are underway to continue this work at General Conference in Miami Beach, Florida. It will include a joint meeting with representatives from the Elders, FFO, WCE, Samaritan, Ecumenical Witness and Ministry.

A special dinner celebration included a roast for Rev. Renee McCoy the "founder" of Third World Ministries in UFMCC!

Business sessions of the Conference received the resignation of the Reverend Yolanda Allen as Executive Director of the Department. The next Conference date was set for 1988 in the UFMCC's Great Lake District.

THIRD WORLD MINISTRY
REPORT TO GCXIII
Page 3

Accomplishments (cont.)

The Conference adopted the following priorities:

(i) Education: The focus of this group will be to develop means to encourage ourselves in our journeys as Gay and Lesbian Christian people of Color and help us to claim and exercise our Spiritual gifts. It will also focus on aids in the Third World Community and collect appropriate educational materials for use by the district Task Forces. It will work in conjunction with Samaritan to develop these and other educational materials.

(ii) Missiology: The Elders established the development of a Theology of Missions for UFMCC as a goal at the Sacramento General Conference. We are eager to work with the Elders to set up a mechanism to do this. The Department is continuing to discuss the issue and collect resources, develop workshops etc. One such workshop, developed by Rev. Renee McCoy will soon be available to all our churches.

(iii) Program Resources: This group will be charged with collecting and disseminating resources on Missiology, People of Color and aids, workshops on cross cultural issues, etc.

The Conference marked the emergence of several new "leaders" and the empowerment of the Executive Committee to lead us in these exciting times.

4. The Department has participated in the National Coalition of Black Gays and Lesbians Conference held in Washington D.C. in July, 1986. The Conference focused on AIDS in the minority community. Ms. Darlene Garner sat on the panel of clergy and Rev. Sandra Robinson made useful contacts with the Chicago Resource Center, a funding organization. The Department was present at both National Council of Churches Governing Board meetings in 1986 and present at the meeting in New York City with the National Organization of Changing Men to discuss a national conference on Homophobia.

5. Successful networking has begun with Samaritan College through "Orientation for MCC Pastoring", the Department of Ecumenical Witness and Ministry, Faith, Fellowship and Order and a reconciliation program is in process with Clergy Credentials and Concerns Committee.

6. Mr. Ted Patterson has created a model for assessing needs of people of color on the District level.

7. Rev. Vilma Torres has continued our ministry of reconciliation and healing into the Hispanic America Ministry.

8. The National Conference of White People Healing Racism was held in Philadelphia, Pennsylvania, February 13-15, 1986. (Details later in this report.)

THIRD WORLD MINISTRY
REPORT TO GCXIII
Page 4

PROBLEMS

The Department fundraising efforts have been minimal until early 1987. There is now a grant proposal pending and plans for extensive fundraising effort. The Department cannot function effectively with the UFMCC Allotment.

FUTURE GOALS

If adequate funding is found:

1. The Executive Committee will meet twice per year and implement the policies and programs of the Third World Conference, and continue to restructure and develop By-laws.
2. The Program for reconciliation, justice and healing - White People Healing Racism, will continue to develop by and for White People.
3. Working relationships with the National Council of Churches of Christ, the World Council of Churches, the Black and Hispanic Church in America, other gay/lesbian religious groups will continue to form and develop with the UFMCC.
4. The forum to discuss and define the theologies of people of color and other faiths-Missiology, will continue.
5. The name of the Department will change to reflect the feelings and attitudes of UFMCC people of color.
6. Our grant proposal will be funded to enable and empower the Department to: 1) take ethnically targeted educational materials to our task forces and 2) to do two day workshops in each District on ...how to approach straight Black and Hispanic leadership for support around Aids issues and how to go to grass roots areas and get Aids literature directly to the people who need it.
7. Present the Fourth International Christian Conference for Lesbian and Gay People of Color in the Great Lakes District in 1988 simultaneously with the White People Healing Racism Conference.
8. Publish the "Drum" quarterly.
9. Educational: Ongoing educational programing including workshops on local, district and Fellowship levels.

ACKNOWLEDGEMENTS

We have many thanks for those individuals and churches who have been supportive of the Department's ministry during this biennium:

THIRD WORLD MINISTRY
REPORT TO GCXIII
Page 5

ACKNOWLEDGEMENTS (CONT.)

Rev. Yolanda Allen, for her work as Executive Director during a difficult year; Rev. Elder Jeri Ann Harvey for her interest in the Department; Rev. Joseph Gilbert for his support; Rev. Elder Nancy Wilson and MCC Los Angeles for their hard work and support; Rev. Sherre Boothman and Samaritan College for their support; Rev. Marianne Van Fossen and MCC of the San Gabriel Valley for their support; Rev. Elder Don Eastman for his presence and support at the Conference; Rev. Elder Troy Perry and the administrative staff of UFMCC for their work and support -- Mr. Ravi Verma, Director of Administration, Mr. Roberto Ochoa-Schutz, Mr. Farley Peterson, Rev. Ro Halford, Mr. Michael Totten-Reid for his wonderful phone voice, Ms. Maryanne Mulligan, Ms. Nancy Fackrell-Allen, Ms. Rikki Madrigal; MCC Philadelphia, Rev. LaPaula Turner, MCC Dayton Parish, Rev. Renee McCoy, Rev. Karen Ziegler, Rev. Jennie Boyd Bull, Rev. Brenda Cisneros-Hunt, Rev. Claudia Vierra, Rev. Karon Van Gelder, Rev. Beau McDaniels, Mr. Wally Rice and the Southwest District Task Force and their work on the Conference, Rev. Bob Arthur, Rev. Carl Bean, Mr. Joe Bean - Poet, Ms. Judy Longman, Mr. Terry Foster, Rev. Lucia Chappelle, Rev. Felix Escamilla, Rev. Jim Becker and many others who have worked and prayed for this ministry.

THANK YOU!

REPORT TO UFMCC GENERAL CONFERENCE XIII

WHITE PEOPLE HEALING RACISM: A MINISTRY WITHIN THE UFMCC DEPARTMENT OF THIRD WORLD MINISTRIES

Introduction

Under the Scriptural assurance "You shall know the truth and the truth shall make you free," the first UFMCC Conference of White People Against Racism was held in Philadelphia the weekend of February 13-15, 1987.

The Conference brochure describes the history and work of WPAR as follows:

In 1981, after the Houston General Conference, the Network of White People Against Racism was started. The Network provided a channel for mutual support and sharing of materials, and was able to be of some assistance to the convenors of the first Third World Gay and Lesbian Christian Conference. The Network then went through a period of inactivity. However, people continued to be called into this ministry. In the fall of 1984, the Mid-Atlantic District took the responsibility for bringing to pass a White People Against Racism Conference.

White People Against Racism has been designated as a healing work with white people that is structurally located as a ministry within the Department of Third World Ministry... White People Against Racism is not a division between white people and people of color. It is a channel for us to work together in mutually empowering and liberating ways.

(Rev. Karon C. VanGelder, WPAR Conference Chair)

Conference Proceedings

Over twenty-five lay and clergy ministers from the East and West Coast of the continental United States attended this conference, bringing with them a strong commitment and dedication to the growth of this ministry within our Fellowship. Churches represented included those from the states of Massachusetts, New York, Virginia, Pennsylvania, New Jersey, Maryland, Delaware, and California.

Rev. Karon VanGelder as conference chair and Rev. Joseph Gilbert as host pastor, with the able assistance of members of the Philadelphia church, coordinated the various aspects of this powerful weekend. The Conference proceedings, texts of which will be available soon, included workshops, seminars, discussion groups, and worship experiences filled with information, challenge, and support.

Conference Results and Future Plans

During planning sessions scheduled during the weekend, the Conference approved a name change from White People Against Racism to White People Healing Racism as more appropriate to the nature of this ministry. The proposed name change had been discussed with the Executive Committee of the Department of Third World Ministries and other interested parties prior to the conference.

Planning sessions at the conference also led to the following commitments:

- o development and distribution of basic information and education packet
- o solicitation of subscriptions to White People Healing Racism Mailings
- o regular articles in Journey magazine on this ministry and its spiritual foundations
- o a booth in the Exhibit Hall of General Conference to encourage involvement in this ministry
- o application for and presentation of workshops at General Conference
- o submission of a WPHR report as a sub-report of Department of Third World Ministries Report to General Conference XIII.
- o WPHR meeting at General Conference to develop tasks and structure for the next stage of work.

A working steering committee was established to serve until the WPHR development meeting at General Conference and to oversee the completion of the above tasks. The members of the working steering committee are:

U.S. East Cost Committee Members:
Mr. James Doyle, Philadelphia, PA
Rev. Karon VanGelder, Harrisburg, PA

U.S. West Coast Committee Member:
Rev. Marianne Van Fossen, San Gabriel Valley, CA



5300 Santa Monica Boulevard, Suite 324, Los Angeles, California 90029 (213) 469-7894

1987

REPORT TO THE GENERAL CONFERENCE
OF THE
UFMCC

Office Of:
Clergy Credentials and
Concerns Committee

The attached "Operating Policy of the Clergy Credentials and Concerns Committee" is submitted as our Report to the General Conference. This proposal comes to you after a year's worth of work on the part of the CCCC, Samaritan College and the General Council. There was untold hours of fine point negotiating in order to arrive at General Conference with this report endorsed by all three areas. This new operating policy embodies structural changes which, we believe, will moves us into the next century; beyond the year 2000. We invite your response at a planned forum prior to your acceptance by vote. The Scripture declares "If the trumpet shall sound an uncertain sound, who shall follow it into battle?" (1 Cor. 14:8). We believe this new structure will help us sound a "Certain" sound, and we invite you to join us in sounding the Trumpet. This proposal has the endorsement of the CCCC, Samaritan College, and the General Council of the UFMCC. We Thank You for the privilege of serving you. May the Spirit of the Living God fall afresh on you. Serving Christ and You on the CCCC,

The Reverend Tom Jordan

The Reverend Troy D. Perry, Founder

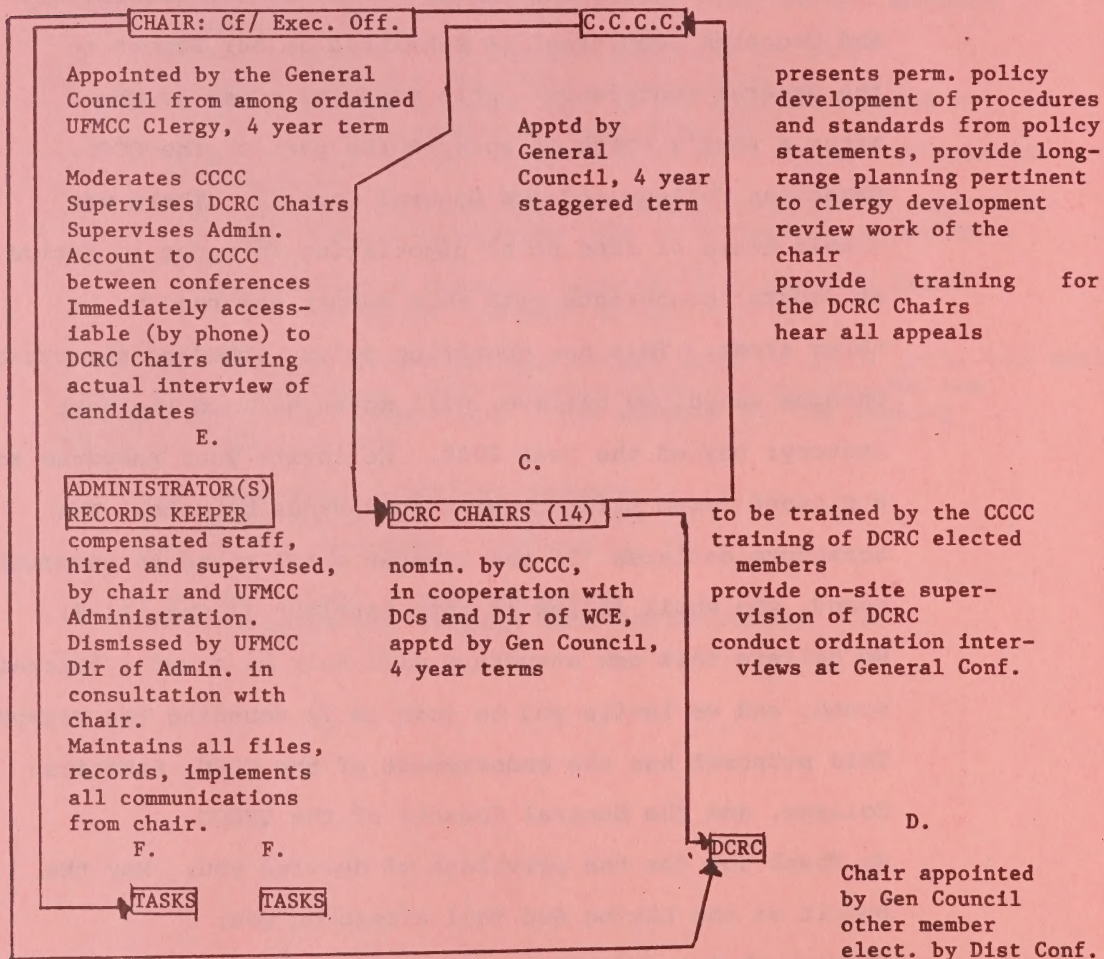
OPERATING POLICY OF THE CLERGY CREDENTIALS AND CONCERNS COMMITTEE

I. STATEMENT OF PURPOSE

The Clergy Credentials and Concerns Committee (CCCC) is a standing committee of the Universal Fellowship of Metropolitan Community Churches (UFMCC). The CCCC is charged by the UFMCC General Council to develop the policy, procedures and practices which govern the credentialing of the UFMCC clergy, supervise the annual credentialing cycle and to evaluate the training program for clergy operated by Samaritan College.

A.

B.



II. STRUCTURE

The CCCC is composed of five members, including a Chair, functioning as a policy development board. These five persons are appointed by the General Council for 4 year staggered terms, from UFMCC Clergy holding life-time credentials and who are not members of the General Council. The criteria, needed skills and abilities are:

- a. Commitment to process
- b. Problem-solving skills
- c. Program development
- d. Administrative skills

These persons shall be appointed from among Clergypersons holding lifetime credentials who have not previously served and who indicate a willingness and ability to serve. Extensions cannot be granted and repeat appointments would not be the norm. The CCCC is responsible for:

- a. Presentation of Policy to the General Council for approval.
- b. Long range development planning.
- c. Review of the work of the Chair.
- d. Training of the Chair of the DRC's.
- e. To serve as Board of Appeal for Licensing and Ordination decisions.

Although the members are appointed they can be dismissed, for cause, by their colleagues, together with the Chair, subject to the approval of the General Council. In the event of a vacancy the normal appointment procedure will be followed.

CHAIR OF CCCC

The Chair of CCCC, who holds lifetime credentials, not a member of the General Council, after consultation with CCCC will be appointed by the General Council to a 4 year term. Additionally, at the end of the term, the former Chair will serve to consult with and advise the new incumbent for a period of one year. The Chair is entitled to compensation. The Chair can be dismissed by the C.C.C.C. for disloyalty, unbecoming conduct, or dereliction of duty, subject to the approval of the Officers of the General Council. In the event of a vacancy in the Chair, the Moderator in consultation with CCCC, shall appoint a Chair who will serve until the next General Council meeting. The General Council will then appoint a new chair after consultation with CCCC recommendations to fulfill the remaining term of the resigning or dismissed Chair. The Chair is a voting member of the C.C.C.C.

CCCC STAFF PERSON

The Chair of the CCCC, together with the Director of Administration of UFMCC shall hire a staff person. The UFMCC Director of Administration, after consultation with the Chair of CCCC may dismiss the staff person. The staff person shall, in no case, be a member of the CCCC, or clergy.

The CCCC, together with the Chair, may appoint persons, who need not necessarily be members of the Committee, to head specific programs and accomplish specific tasks approved by the General Council such as Clergy Conference.

DISTRICT CLERGY REVIEW COMMITTEE (DCRC)

The District Review Committee has a two-fold purpose. First, to assure that qualified, worthy persons are credentialed in the UFMCC, and second, to provide nurture and care to the candidate. In the event of Conflict of Interest identified by District Coordinators the DCRC Chair or a candidate, a DCRC member shall be replaced with the Alternate for a specific interview without prejudice against this DCRC member for their participation in any other interview.

DCRC CHAIRS

DCRC Chairs are UFMCC clergy holding lifetime credentials who are not members of the General Council, one from each District in the UFMCC, shall be nominated by the C.C.C.C. in consultation with each District's Coordinator. They shall serve 4 year terms not co-terminous with the District Coordinator. If a district does not have an Ordained Clergy willing or able to serve, a Licensed Clergy in the District or an Ordained Clergy from another District may be appointed. The criteria, needed skills and ability are:

- a. Commitment to process
- b. Ability to exercise good judgement
- c. Ability to mediate conflict

Nominations shall be reported to the General Council for appointment. The Chair of the DCRC's are responsible for:

- a. Being trained by the C.C.C.C.
- b. Training DCRCs in their District.
- c. Insuring equitable and fairly functioning DCRCs providing on-site supervision, and seating the Alternate in lieu of DCRC member in the case of conflict of interest.
- d. To sit with two others at General Conferences to interview Ordination Candidates.

A DCRC Chair can be dismissed for cause by the CCCC, subject to the approval of the General Council. In the event of a vacancy, or an unconfirmed appointment, the normal procedure will be followed.

OUTLINE OF PROPOSAL

1. Basic Structure for Policy Development	CCCC- 5 members (4+Chr votes)
2. Supervision of Implementation	DCRC Chairs, appointed by General Council
3. DCRC's (Are comprised of Chair (Ordained) and two (2) elected Clergy)	Appointed Chair, Elected 2 members; Plus 1 Alternate for four year terms.
4. Appeals	CCCC
5. Records & Staff	Records at UFMCC HQS CCCC Full time Staffperson accountable to UFMCC, Dir. of Admin.
6. Ordination	7th Year = Ordination Interview at General Conference
Future Committment: Develop a Theology of Ordination with grass roots input. This is priority for CCCC	
7. Certification	By Samaritan College under Policies, Procedures and Practices of the CCCC. See attached Implementation schedule from Samaritan.
8. WCE Structure and Non-USA Districts	By CCCC upon recommendation of WCE Area Coordinator/DC and by Executive Secretary of WCE all districts, same policy.

ACTIONS REQUIRED BY GENERAL COUNCIL

1. 3/87 Appoint CCCC for the purpose of implementation.
2. 3/87 Appoint Chairs of DCRC's, setting aside General Council's
procedures, to facilitate training at General Conference,
thereby initiating implementation.
3. 1987 Elect members of DCRC's plus 1 Alternate.
- 4,5,6. No Action Required.
7. 3/87 Designate Samaritan to be Certifying Agency.
8. No Action Required.

IMPLEMENTATION OF S.C. CERTIFICATION PROGRAM

Not
Later
Than: } October 1, 1987: A mailing to all registered Student Clergy, Pastors, Worship Coordinators, D.C.'s and Elders explaining the certification program of SC and the change of function.

Not
Later
Than: } November 1, 1987: 1) Files transferred to Samaritan College from CCCC Student Clergy Subcommittee including computer files.
2) 1/2 Staff person hired by S.C. from Student Clergy registration fees.
3) Accounting System in place with UFMCC Headquarters which keeps separate track of Training program processing cost to enable biennium analysis of costs of additional record keeping and certification file review.

October and November 1987: Development Advisory Committee: (3 persons and President of Samaritan College) is convened by the President of Samaritan College.

Functions: A) Review current program to train future pastors and evaluate.
B) Develop 5 year plan (Jan. 1, 1988 - Jan. 1, 1993) for evolving a more thorough, standardized training program.

Include in the plan:

- 1) Yearly development objectives for SC academic program to meet 5 yr goal.
- 2) The 5 year plan goals for both the experiential and academic training programs.
- 3) Yearly recommendations for development of the experiential program.
- 4) Implementation including cost projections and an evaluation system scheduled for the program.
- 5) Develop any needed forms, operational procedures, etc... needed for all stages of development.
- 6) Develop goals and objectives for long range.

December 1, 1987: Five year plan submitted to General Council and CCCC for study and evaluation (1988 cycle will have development of internal administrative process for certification only and will not include any recommendations for changes in standards or requirements).

Jan-Mar. 1988: CCCC Policy Board officially reviews 5 year plan evaluating the SC training program and making recommendations on the proposed changes in standards.

March, 1988: General Council approves changes in standards in the 5 year plan and evaluates SC training program. (This could require significant time for discussion. This review will need careful attention in the development of the General Council agenda planning for the March 1988 meeting). While no decisions will be required in the long-range goals developed by the Committee, these should be evaluated by the Council for general direction. Are these goals where we want to go?

Jan 1, 1988 - Jan 1, 1991: Implementation of Program.

- December, 1990: SC submits to CCCC and General Council a self-study evaluation of the training programs development.
- Jan-Mar 1991: CCCC reviews progress of program development and reports any recommended adjustments to General Council.
- March, 1991: General Council reviews SC training program development, evaluates progress and deals with any recommended adjustments requiring General Council decisions.
- Fall, 1991: President of SC convenes Development Advisory Committee (3 persons and President) to review 5 year plan (1988-1993) and develop 2nd 5 year plan in accordance with evaluation of CCCC and General Council.
- December, 1991: Dev. Ad. Comm report distributed for study by CCCC and General Council.
- Jan-Mar 1992: CCCC reviews 2nd 5 year plan and makes recommendations.
- March, 1992: General Council acts on 2nd 5 year plan.

CLERGY CREDENTIALING STANDARDS AMENDMENTS TO THE CLERGY MANUAL

Page 4

First paragraph (after Bylaws), last sentence, next to last line, remove the word minimum and replace it with foundational.

Second paragraph, last line, remove period and add:
whether that is God's specific calling or not.

Fourth paragraph, remove the first sentence.

Page 5

First paragraph, last line, remove period and add:
within the Universal Fellowship of Metropolitan Community Churches.

Page 9

Replace first paragraph with:

Licensure is the initial clergy status in the UFMCC, is not intended to be a permanent status, and presumes that the clergyperson is a candidate for ordination in the UFMCC. Licensed clergy have made a commitment to serve in professional ministry for a specific period of time, the first license being for one year, and renewal of license thereafter every two years. Following the review process, the name of each licensed clergyperson will be presented in one of the following categories:

Replace (1) (a) with:

(a) Pastoral includes clergy serving as senior pastors; interim pastors; associate, assistant or staff pastors in new or voting church bodies; institutional ministers; evangelism team members; and pastors and directors of authorized special works.

Replace (2) with:

Other: There are licensed clergy who do not fall into the above definition of active status, that is, Pastoral or Administrative. These clergy, if they have been authorized by a Voting Church Body or a District and are being certified by the appropriate authority in those bodies, may be considered active when they meet the following criteria: exercise a viable ministry (not necessarily UFMCC); are active members of a local MCC congregation; and attend and participate in District and General Conferences.

Page 10

Replace APPLICATION FOR ORDINATION paragraph with the following:
APPLICATION FOR ORDINATION may be made by clergy licensed in the UFMCC who have actively served at least seven years of responsible, active service which lends itself readily to affirmative evaluation and who meet all experiential and educational requirements for ordination. See the section in this manual on "The Credentialing Process" for details. Interviews of applicants will take place in General Conference years only prior to the Conference. Applicants approved will be presented at that year's General Conference.

Replace (1) (a) with same (1) (a) as on page 9 (above).

CLERGY MANUAL AMENDMENTS (page 2)

Page 11

Replace (2) Other with the following:

Other: There are ordained clergy who do not fall into the above definition of clergy status, that is Pastoral or Administrative. These clergy, if they have been authorized by a Voting Church Body or a District and are being certified by the appropriate authority in those bodies, may be considered active when they meet the following criteria: exercise a viable ministry (not necessarily UFMCC); are active members of a local MCC congregation; and attend and participate in District and General Conferences.

Page 13

Change first sentence of Active Status paragraph to read:

Active Status: Active ministry status is defined above as Pastoral, Administrative, or Other. (continue with balance of paragraph)

Remove last sentence of Inactive Status paragraph, and replace it with:

After 90 days, if there is no notification, the clergyperson will be automatically carried as inactive. Inactive status is a no-benefits accruing status.

Add the following two paragraphs:

In addition to Active Status, the clergyperson must meet all other requirements of the Pension Program to accrue benefits.

Clergy Status Forms must be filed annually with CCCC.

The exception is when there is a change in status, such as acceptance of a new Active ministry or a return to Active Status from Leave of Absence, Sabbatical, or judicial discipline. With such a change in status, a Clergy Status Form must be filed within 90 days.

Page 14

I.A.1. One Year of Service as a Student Clergyperson

Replace last sentence with:

All student clergy, transfer candidates, and others "in-care" must be registered with Samaritan College prior to applying for initial license.

I.A.2. Educational and Experiential Training

Add a new paragraph to begin this section:

Certification of academic and experiential readiness of a candidate to appear before the D.C.R.C. for initial licensure shall be done by Samaritan College, from records kept by them under the policies, procedures, and practices of CCCC. Such certification shall be financed by an appropriate certification fee.

Replace final paragraph with:

All granting of experiential units is done by Samaritan College.

CLERGY MANUAL AMENDMENTS (page 3)

Page 16

Remove entire section (d), which continues on page 17. Replace with following:

- d. Exercise in Scriptural Exegesis and Interpretation:
This paper shall be 5-10 typed, double-spaced pages (8 1/2 x 11). Follow the model of exegesis and interpretation in the workbook From Scripture to Sermon, available from Samaritan Correspondence Courses. Applicants who have completed an exegesis course from Samaritan College or Samaritan Correspondence Courses may submit an exegesis/interpretation exercise done for that course.

Page 17

Add new section 4 prior to Proficiency Exams:

4. Personal Profile for Career Testing
All persons seeking to become clergy within the UFMCC must show that they have used the Personal Profile for Career Testing within an MCC setting.

Pages 17 and 18

Remove all of old (4) and (5). Add a new section (5)
Proficiency Requirements (see attached)

Page 18

B.1. Application: change the two occurrences of "the Chair of the CCCC" to "the CCCC Office".

- B.2. Interview: replace the two paragraphs with the following:
To appear before a District Clergy Review Committee (DCRC), an applicant must have been certified by Samaritan College as academically and experientially ready; must have met all proficiency requirements; and must have submitted a complete application for initial licensure by the deadline. Each applicant will be notified as to the place and time of the interview. The applicant must be present for the interview.

To be licensed the applicant must be unanimously approved by the DCRC. If the applicant is approved, said decision is forwarded to the CCCC for final approval. If the applicant is not approved, the decision may be appealed to the CCCC for consideration at its July meeting. Such an appeal must be made within 30 days of the DCRC interview. The decision of the CCCC is final.

- B.3. Issuance of Credentials, replace with the following:
The CCCC recognizes its ultimate responsibility in the credentialing of UFMCC clergy. In most cases the CCCC approves the DCRC recommendations for initial licensing, but this is not automatic. If significant concerns are expressed regarding the credentialing of an individual, said individual will be interviewed in person or by phone (as mutually agreed upon) by CCCC at its July meeting. The decision of the CCCC is final.

CLERGY MANUAL AMENDMENTS (page 4)

Page 19

B.4. World Church Extension Areas: replace with:

World Church Extension Areas and Non-U.S.A. Districts

The credentialing requirements for licensing clergy outside of the U.S.A. must be equivalent to the requirements outlined above. The procedure is the same as in U.S.A. Districts, except that the application must include a written recommendation from one's District Coordinator or from one's Coordinator of Church Extension and the WCE Elder. In areas where a Clergy Review Committee cannot be constituted, the CCCC will act on the application.

Pages 19 and 20

D. Timeline for Initial Licensure: replace with:

Year of Application and Interview for Initial Licensure

by January 31

All proficiency requirements must be met

by March 1

A completed application in triplicate must be on file in the CCCC Office. A completed application includes:

- an application completed by the applicant
- all recommendation and evaluation forms completed and submitted
- all fees paid
- academic and experiential certification by Samaritan College
- verification of proficiency requirements met
- all application papers submitted

April/May

Interviews with DCRC

July

CCCC meets and reviews DCRC reports and gives Approved Clergy List to the Clerk of the Board of Elders

CLERGY MANUAL AMENDMENTS (page 5)

Page 20

II.A.1. Application, in the first and fourth paragraphs change the reference to "Chair of CCCC" to "CCCC Office".

Page 21

II.A.2. Interview. Change all the references to "CRC" to "DCRC". Change the reference to "the Chair of CCCC" to "the CCCC Office".

II.B. World Church Extension Areas, remove and replace with:

- B. World Church Extension Areas and Non-U.S.A. Districts
As with initial licensing

Pages 21-22

II.C. Timeline for Relicensure. Change all references to "Chair of CCCC" to "CCCC Office", and all references to "CRC" to "DCRC".

Pages 22-23

III.A. Requirements, replace with:

1. At least seven years of responsible, active service as a licensed clergyperson in the UFMCC which lends itself readily to affirmative evaluation before applying for ordination in a General Conference year.
2. Educational and Experiential Training (old #4)

Page 24

III.B.1. Application, change the references in the first three paragraphs to "Chair of CCCC" to "CCCC Office". Remove paragraphs 4 and 5, and replace them with:

At the time the application is submitted, the applicant should request an appointment prior to the next General Conference with an interview team of DCRC Chairs. Those persons applying for ordination must still apply for relicensure if their license is expiring in the same year.

See the Ordination Timeline for other deadlines.

III.B.2. Interview, replace the second paragraph with:

Ordination interviews are held only during General Conference years during the meeting of CCCC and DCRC Chairs prior to General Conference. Applicants will meet with an interview team of DCRC Chairs. If the interview team gives an affirmative decision, the CCCC will report the name to the Clerk of the Board of Elders for reporting to the General Conference. If the interview team gives a negative decision, the applicant may appeal the decision to the CCCC.

Page 25

In the first line on the page, remove the word "candidacy".

III.B.3. Ordination Candidacy, remove

III.B.4. The Rite of Ordination, renumber 3

CLERGY MANUAL AMENDMENTS (page 6)

Pages 26-27

III.D. and E. Timelines..., remove all of D. and E., and replace with:

D. Timeline for Ordination Application

General Conference Years Only

March 1

A completed application for ordination in triplicate must be on file with the CCCC Office. A completed application means:

- an application completed by the applicant
- all recommendation and evaluation forms completed and submitted
- all fees paid
- all transcripts and diplomas submitted

Persons applying for ordination must apply for relicensure also if it is in a year that they would normally have had to apply for relicensure. If applicable, relicensure applications are also due on this date.

April/May

DCRC interviews for relicensure, if required

May

Applicants with completed applications will receive appointments for July ordination interview

July

Ordination Interview prior to General Conference

All candidates' names to whom ordination has been granted are submitted to the Clerk of the Board of Elders

Candidates approved for ordination who wish to be ordained at General Conference may make arrangements with the Chair of CCCC

Page 28

IV.A. Requirements.

Remove the last sentence of the first paragraph, and replace it with:
The four written papers must be completed, and all proficiency requirements met.

Change the first sentence of the second paragraph to read:

The written papers and proficiency areas required for licensing are an attempt...

Change the last sentence of the second paragraph to read:

The written papers and proficiency areas are a minimum standard to help the CCCC...

Remove the third paragraph and replace it with:

After one year of full time, active service in the UFMCC ministry which lends itself readily to affirmative evaluation, transfer clergy may apply for ordination in a General Conference year. The year of full time ministry shall be granted a maximum of 48 experiential units in meeting the requirement of 120 units to qualify for ordination.

CLERGY MANUAL AMENDMENTS (page 7)

Page 29

V. 2. Remove both paragraphs. Replace it with:

If the applicant has been out of credentialed clergy status for less than two years, she or he may reapply for licensure without re-showing proficiency in all proficiency areas, providing the applicant met the proficiency requirements during her or his original licensing procedure, that is, initial licensure in 1979 or later, and provided that the UFMCC Polity has not changed since the date at which the applicant originally met the Polity requirement. If there has been a change in UFMCC Polity, the applicant must meet that requirement in one of the three offered ways.

Page 30

V. 6. Remove the whole paragraph. Replace it with:

Candidates for return to ORDINATION status must meet all the above criteria. Upon meeting the above criteria, the candidate will meet with a DCRC. Upon approval the candidate will be issued biennial credentials as a licensed clergyperson for a period of testing one's call. During the next General Conference year the candidate will appear before an interview team of DCRC Chairs at which time lifetime credentials may be granted. The candidate may have her or his ordination reaffirmed at that time or be ordained anew.

Page 31

- #3. Remove the last sentence of this paragraph; replace it with:
If the Judiciary Committee(s) imposes specific conditions, suspension from duty, or suspension of clergy credentials for not more than one year, the Judiciary Committee(s) shall direct the CCCC to schedule a non-review interview with the person disciplined at the next CCCC meeting.

Page 32 - Remove

Page 33

Replace all the material down to Interview for Initial Licensure with the following:

GUIDELINES FOR DISTRICT CLERGY REVIEW COMMITTEES

The District Clergy Review Committee (DCRC) has a two-fold function:

- (1) to ensure that qualified persons are credentialed in the UFMCC.
- (2) to provide nurture and care to the candidate.

The Chair of each DCRC is appointed by the General Council of the UFMCC. The remaining two members and the alternate of each DCRC are elected by the District Conference of that district. All have four-year terms.

DCRC Chairs - Appointment

DCRC Chairs are UFMCC clergy holding lifetime credentials who are not members of the General Council. The General Council will appoint a DCRC Chair for each district. Nominations for such

CLERGY MANUAL AMENDMENTS (page 8)

appointments shall come from the CCCC in consultation with each district's District Coordinator. DCRC Chairs shall serve four-year terms not co-terminous with the District Coordinator. If a district does not have an ordained clergyperson willing or able to serve, a licensed clergyperson in the district or an ordained clergyperson from another district may be appointed. The criteria, needed skills, and ability are: commitment to process, ability to exercise good judgment, and ability to mediate conflict.

A DCRC Chair may be dismissed for cause by the CCCC subject to the approval of the General Council. In the event of a vacancy or an unconfirmed appointment, the normal procedure will be followed.

DCRC Chairs - Responsibilities

While all DCRC members are responsible for understanding current credentialing standards and procedures, the DCRC Chair is accountable for ensuring that current standards and procedures are adhered to and implemented. Responsibilities include:

- (a) being trained by the CCCC;
- (b) training the DCRC in their district;
- (c) ensuring an equitable and fair functioning of the DCRC, providing on-site supervision and seating the Alternate in lieu of a DCRC member in the case of a conflict of interest;
- (d) returning all paperwork to the CCCC Office;
- (e) sitting with two other DCRC Chairs for interviews of ordination candidates prior to General Conferences.

DCRC - Process

Applications and supporting materials for licensure are sent in triplicate to the CCCC Office. The CCCC Office then gives to each DCRC member a copy of the complete application for each applicant. The DCRC members should receive these materials in sufficient time prior to the interviews to thoroughly read and process them. It is the responsibility of each applicant to ensure that their application is complete. It is the responsibility of the CCCC Office to ensure that only complete applications come forward to DCRC's.

After the DCRC interviews, all paperwork must be returned to the CCCC Office.

Every candidate has the right to be interviewed in their own native language (ASL, French, Spanish, etc.). In the event, however, that a candidate's chosen place of ministry employs a language other than the candidate's native language, the candidate must demonstrate fluency in that language or show evidence of adequate provision for communication within the scope of their responsibilities. Ultimately it is the responsibility of the DCRC to ensure that needs for translators, signers, etc. are met.

A conflict of interest in a DCRC interview may be identified by the District Coordinator, by the DCRC Chair, or by the candidate. In such a case, the DCRC Chair shall replace a DCRC member with the Alternate for a specific interview without prejudice against this DCRC member for their participation in any other interview.

It is the responsibility of the Chair of CCCC to be immediately accessible by phone to DCRC's during their sitting.

CLERGY MANUAL AMENDMENTS (page 9)

Pages 33-37

INTERVIEW FOR INITIAL LICENSURE (put in caps)

Replace this entire section (pp. 33-37) with the following:

Prior to the Interview

Re-read the sections in this Clergy Manual on "The Ministry of Clergy in the UFMCC", "Preparation for Professional Ministry", and "The Credentialing Process - Initial Licensure".

The CCCC Office will have verified the completeness of the application materials, which should include a completed application form, all required papers, and the applicant's complete Student Clergy (or In-Care) file. Certification of Educational and Experiential Readiness will come from Samaritan College. Any application which comes forward is deemed to be a complete application. DCRC members should check, however, to see that the material is in order.

When reviewing the application and papers, consider the following in making your decision:

- A. Evaluation of Application Questions
(old #D)
- B. Evaluation of Student Clergy Evaluation Forms
(old #E)
- C. Evaluation of Written Papers
(old #F)
(Change 4.a. to the following:
Did the applicant follow the outline given in the exegesis workbook?)

During the Interview

- A. As is
- B. As is
- C. Omit (1) and (2); renumber others
- D. As is
- E. As is
- F. As is
- G. As is
- H. As is
- I. As is

CLERGY MANUAL AMENDMENTS (page 10)

After the Interview

- A. Complete the "District Clergy Review Committee Action" form.
- B. Write a follow-up letter, which shall be given to the applicant the day of the interview.
 1. If the decision was affirmative, the letter should affirm the strengths and gifts, as well as point out the areas of needed growth.
 2. If the decision was negative, thoroughly explain why. Indicate whether it was a unanimous or divided vote. This letter must also explain that the candidate has the right to appeal within 30 days.
 3. If the candidate came with a positive recommendation from their Pastor and the decision is negative, the Pastor shall be invited to an interview to discuss the material presented to the candidate. It is the responsibility of the Pastor to present the material discussed with the candidate.
- C. Send copies of the letter and of the action form to the CCCC Office, the DCRC members, and the District Coordinator. Make sure to return all application materials and files to the CCCC Office.

Pages 37-39

INTERVIEW FOR RELICENSURE (put in caps) Replace this entire section (pages 37-39) with the following:

Prior to the Interview

Re-read the sections in this Clergy Manual on "The Ministry of Clergy in the UFMCC", "Preparation for Professional Ministry", and "The Credentialing Process - Relicensure".

Applications and supportive materials for relicensure are sent in triplicate to the CCCC Office. The CCCC Office then gives to each DCRC member a copy of the complete application for each candidate. The DCRC members should receive these materials in sufficient time prior to the interview to thoroughly read and process them.

Evaluate the applicant's application for relicensure in its various sections:

- A. As is
- B. As is
- C. As is
- D. As is
- E. As is

During the Interview

(Entire section as is, A - M; except change last three words of (M) to "within 30 days")

After the Interview

- A. Complete the "District Clergy Review Committee Action" form.
- B. Write a follow-up letter, which shall be given to the applicant: the day of the interview.
 - 1. If the decision was affirmative, the letter should affirm the strengths and gifts, as well as point out the areas of needed growth.
 - 2. If the decision was negative, thoroughly explain why. Indicate whether it was a unanimous or divided vote. This letter must also explain that the candidate has the right to appeal within 30 days.
- C. Send copies of the letter and of the action form to the CCCC Office, the DCRC members, and the District Coordinator. Make sure to return all application materials and files to the CCCC Office.

Pages 40-41

Change heading to:

GUIDELINES FOR ORDINATION INTERVIEW TEAMSInterviews for Ordination (leave out word "Candidacy")

- I. General Instructions
 - A. The members of an ordination interview team (3 DCRC Chairs) should have had an opportunity to have reviewed the applicant's entire ministerial file.
 - B. As is
- II. As is, except remove #E, renumber F to E
- III. As is
- IV. Remove entire section, A - E
- V. Evaluation and Decision
 - A. As is
 - B. As is
 - C. As is
 - D. As is
 - E. If the decision was favorable, be sure to report the name to the Chair of CCCC so that it can be reported to the Clerk of the Board of Elders for presentation at General Conference.

Pages 42-43 (Remove)

CLERGY MANUAL AMENDMENTS (page 12)

APPLICATION FOR INITIAL LICENSURE AS CLERGY

Change return address of CCCC throughout

First page, no change

Second page. Remove section at bottom of page on "Proficiency Examinations". Replace it with page which verifies completion of "Proficiency Requirements" (see attached).

Third and fourth pages, no change

Fifth page. Replace Evaluation Form EV-1 with:
STUDENT CLERGY EVALUATION FORM

The applicant is responsible for supplying Student Clergy Evaluation Forms to all evaluators defined on that form and is responsible for making sure that the evaluation forms are returned to the CCCC Office by the deadline for applications. Failure to have all the necessary Student Clergy Evaluation Forms in will cause the application to be incomplete, and the applicant will not be interviewed by the DCRC until the following year. The Student Clergy Evaluation Forms must be submitted completed and in triplicate.

Application fee - \$50

Add question #5

Yes__ or No__ (5) My debts are not unmanageable, and I am appropriately managing them.

APPLICATION FOR RELICENSURE

Change return address of CCCC throughout.

First, second, and third pages, no change

Fourth page. Replace Evaluation Form EV-1 with:
PROFESSIONAL MINISTRY EVALUATION FORM

The applicant is responsible for supplying evaluation forms to all evaluators defined on that form and is responsible for making sure that the evaluation forms are returned to the CCCC Office by the deadline for applications. Failure to have all the necessary evaluation forms in will cause the application to be incomplete, and the applicant will not be interviewed by the DCRC. The evaluation forms are to be submitted completed and in triplicate.

Application fee - \$25

Add question #5.

Yes__ or No__ 5. My debts are not unmanageable, and I am appropriately managing them.

CLERGY MANUAL AMENDMENTS (page 13)

APPLICATION FOR ORDINATION

Change return address for CCCC throughout.

First page. Form should reflect that there is one interview.
In boxes entitled "For Use of CCCC", eliminate bottom row of boxes. In statement above applicant's name, remove reference to "candidacy".

Second page, no change

Third page. Remove heading and paragraph "Topic Outline"

Application fee - \$50

Add question #5.

Yes__ or No__ 5. My debts are not unmanageable, and I am appropriately managing them.

PROFICIENCY ~~AREAS~~ REQUIREMENTS

Applicants for initial licensure or transfer of clergy credentials must meet five proficiency requirements: Bible, History of Christian Thought, UFMCC Polity, Practices of Ministry, and Sexuality Studies. These proficiency areas are designed to ensure that applicants are equipped for the unique demands of professional ministry in MCC. All applicants are encouraged to get thorough training in each of the five proficiency areas, and it is recognized that some applicants will have done extensive work in one or more of the areas (i.e., college or graduate-level study, work/life experience, or personal study). The proficiency tested prior to licensing is not general knowledge of the field per se, but rather how that area of study impacts on MCC ministry. Students taking proficiency courses are expected to be able to write essays clearly and correctly.

All courses and exams taken to meet proficiency requirements must be passed with a grade of 70% or better and must be completed by no later than January 31 of the year of licensure application. All proficiency areas must have been met within a five year period prior to licensing application. Verification of proficiencies completed must be included in the licensing application.

Courses taken to meet proficiency requirements must be arranged with Samaritan College (3327 Beverly Blvd., Los Angeles, CA 90004; 213/387-8086) or with Samaritan Correspondence Courses (Box 820, West Hartford, CT 06107; 203/521-6411).

Exams taken to meet proficiency requirements must be arranged with Samaritan Correspondence Courses (address above). The registration fee for one exam is \$15 US. The cost is \$25 US for two exams taken at the same time, and \$35 US for three exams taken at the same time. Applicants/students may take an exam locally whenever they are ready for it; they need to locate a member of the UFMCC clergy to proctor the exam(s) and send the registration form and payment to Samaritan Correspondence Courses at least four weeks before the exam date. If a small group of applicants/students wish to take exams at the same time, they may do so. An applicant/student may take an individual exam up to three times a year provided the exam dates are at least four months apart.

(1) BIBLE.

The aims are (a) an understanding of different (ecumenical) approaches to Biblical interpretation: Protestant, Roman Catholic, conservative, historical-critical; and (b) a working knowledge of Bible content: individual books and authors, major characters and passages. The textbook used is Edward Blair's *Abingdon Bible Handbook* (Abingdon Press, 1975).

This proficiency area may be met in any of three ways:

- (a) Complete the course *Understanding the Bible* offered in person by Samaritan College in Los Angeles and at various extension sites.

PROFICIENCY AREAS (page 2)

- (b) Complete the Samaritan correspondence course *Understanding the Bible*. This course is not designed for students at an introductory-level in formal Bible studies. Before undertaking this course, students should know the general outline and chronology of the whole Biblical story.
- (c) Pass a proficiency exam based on the above correspondence course. Course materials may be purchased (without enrollment) for study preparation. The exam consists of objective, multiple-choice questions.

(2) HISTORY OF CHRISTIAN THOUGHT.

This proficiency may be met in any of three ways:

- (a) Complete the course *Introduction to History of Christian Thought* offered in person by Samaritan College in Los Angeles and at various extension sites.
- (b) Complete the Samaritan correspondence course *Our Story Too*. This course explores the role that women, black people, and gay and lesbian people have played and are playing in Christianity's growth and development. Before undertaking this course, students should have a basic knowledge of general (patriarchal) church history and of the basic Christian doctrines.
- (c) Pass a proficiency exam based on the above correspondence course. Course materials may be purchased (without enrollment) for study preparation.

(3) UFMCC POLITY.

The aims are (a) an understanding of the history and development of the UFMCC, and (b) a working knowledge of the current programs, leaders, bylaws, government, and structure of the UFMCC.

This proficiency area may be met in any of three ways:

- (a) Complete the course *UFMCC Polity* offered in person by Samaritan College in Los Angeles and at various extension sites.
- (b) Complete the Samaritan correspondence course, *UFMCC Polity*.
- (c) Pass a proficiency exam based on the above correspondence course. Course materials may be purchased (without enrollment) for study preparation. The exam consists of objective, multiple-choice questions.

PROFICIENCY AREAS (page 3)

(4) PRACTICS OF MINISTRY.

This proficiency requirement is met in this way:

Complete the six-week summer intensive program of Samaritan College, *Orientation to MCC Pastoring*, which includes segments on Counseling, Teaching, Leading Worship, Preaching, Administration, and Pastoral Identity and Self-Care. All six weeks of this intensive program are offered every year in the Los Angeles area, and two-week segments of it are offered in various sites.

(5) SEXUALITY STUDIES.

Required for licensing in 1989. This proficiency area is met by taking the course *Introduction to Sexuality Studies* offered in person by Samaritan College in Los Angeles and at various extension sites.

PROFICIENCY REQUIREMENTS

For each of these proficiency areas, check the way in which you met the requirement.

BIBLE

- (a) Samaritan College course *Understanding the Bible*
- (b) Samaritan correspondence course *Understanding the Bible*
- (c) Bible Proficiency Exam

HISTORY OF CHRISTIAN THOUGHT

- (a) Samaritan College course *Introduction to History of Christian Thought*
- (b) Samaritan correspondence course *Our Story Too*
- (c) History of Christian Thought Proficiency Exam

UFMCC POLITY

- (a) Samaritan College course *UFMCC Polity*
- (b) Samaritan correspondence course *UFMCC Polity*
- (c) UFMCC Polity Proficiency Exam

PRACTICES OF MINISTRY

Samaritan College intensive program, *Orientation to MCC Pastoring*
Check the units completed.

- Counseling and Christian Education
- Worship and Preaching
- Church Administration and Pastoral Identity and Self Care

SEXUALITY STUDIES

- Samaritan College course *Introduction to Sexuality Studies*

Attach verification for each proficiency area met. Proficiency requirements met by Samaritan College courses must be verified by a Samaritan College transcript that lists those courses. Proficiency requirements met by Samaritan correspondence courses must be verified by a Samaritan Correspondence Courses transcript that lists those courses. Proficiency requirements met by exams must be verified by a "Certification of Exam Results".

UFMCC BOARD OF PENSIONS



2400-109 E. PLEASANT VALLEY
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REPORT TO GENERAL CONFERENCE CLERGY AND LAY DELEGATES

The attached income and expense form clearly details the UFMCC Board of Pensions income, expense and accumulated assests for Benefit Plan and Trust for clergy. These 1986 results are impressive in two ways 1) the expenses are down from 1985 and 2) the total investments at year end are more than double over 1985.

Given a number of circumstances such a dramatic pattern of growth will slow in 1987 and the years following due to necessary increases in administration expenses and the fairly even contribution rate even with Church membership growth and individual Clergy contribution.

To protect the growth rate and thus benefits paid out to clergy, an Action Plan is proposed to the General Conference. This Action Plan is designed to provide the most payout to Clergy in retirement and/or disability. Many clergy often not able to save for retirement, qualifying for minimal Social Security only, need this Plan for retirement years. With the proposed increases under the Action Plan, the Board of Pensions would soon have enough money to join our monies in Funds with larger such Plans and increase the return on the monies invested to produce greater payout as clergy retire.

Therefore, it is proposed:

- 1) Each Church body will pay fifty cents per member for each quarter in 1988, sixty cents per member for each quarter in 1989, and seventy-five cents per member for each quarter in 1990 and the same amount per quarter each year thereafter.
- 2) Individual Plan participants will pay \$6.00 for each month of 1988, \$7.00 for each month for 1989, \$8.00 for each month in 1990, \$9.00 for each month in 1991, \$10.00 for each month in 1992 and \$10.00 for each month for all succeeding years of Plan participation.

Two inaccurate arguments against this Action Plan to provide adequate retirement income for UFMCC clergy come to mind. One is that some clergy are not able to afford \$10.00 per month toward retirement. That, if in any case true, can easily be remedied by the local Church providing this as a part of the benefit package. Note, too, that UFMCC clergy belonging to a pension plan in the early 1970's paid \$50.00 monthly into that plan. The second argument would be that the increase of payments by local Church bodies would be an unfair burden on larger Churches and inhibit them as well as smaller bodies in growth. This argument was advanced against the initial adoption of the Plan in 1983. Today no large Church body finds the Pension assessment anything but negligible in its total budget and that will continue to remain so for

REPORT TO GENERAL CONFERENCE CLERGY AND LAY DELEGATES
(continued)

growing Churches. No smaller Church body has been reported going out of existence because of the Pension payment, or having any programs or growth inhibited.

The fact of the matter is that the success of the program to provide for clergy in retirement depends on the accumulation and sound investment of money. If we are reluctant to accumulate in order to have more to invest, thus producing a greater return faster, the less we will be able to provide for God's servants among us.

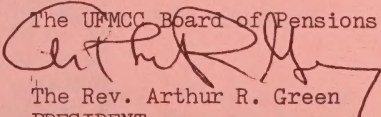
This report is being prepared in March and, at this time, figures are being developed to show the projected rate of payout based on the increases in the Action Plan. When they are available they will be mailed to all Clergy and Lay delegates. These figures will show that the Pension Fund could well be a major contributor in retirement for all Clergy (including those who are able to provide for retirement by their own means).

The amounts of increase are modest and obtainable for every Church and Clergy person member of this Plan. Such is negligible compared to what most religious denominations expect from clergy and contributing sources. Naturally, we can not expect to build up in a short time the same kind of programs that many groups have built up over long years. However, having committed ourselves it should not be only the concern of the Board of Pensions but all members of the UFMCC denomination to actively participate in the goal of providing as adequately as we can for our clergy in retirement.

The Board of Pensions believes it has been a good steward of the resources given to it for management for clergy retirement. We, of the Board, now ask that you give us added help to fulfill the mandate you have given us to provide for UFMCC clergy as they retire.

Serving those who serve God's family, I am, for

The UFMCC Board of Pensions,


The Rev. Arthur R. Green
PRESIDENT

UFMCC BOARD OF PENSIONS

1/1/86-12/31/86 INCOME & EXPENSE STATEMENT

<u>INCOME</u>	1st QUARTER	2nd QUARTER	3rd QUARTER	4th QUARTER	TOTAL
Voting Member Assessments	\$ 8,864.80	\$ 9,926.50	\$ 7,815.40	\$ 8,602.50	\$35,209.20
Clergy Contributions	1,065.00	685.00	280.00	485.00	2,515.00
Interest	<u>252.35</u>	<u>135.00</u>	<u>94.75</u>	<u>167.36</u>	<u>649.46</u>
TOTAL	\$10,182.15	\$10,746.50	\$ 8,190.15	\$ 9,254.86	\$38,373.66

*EXPENSES

Certificates of Deposit	\$15,000.00	\$10,000.00	\$ 0.00	\$ 0.00	\$25,000.00
Pension Services Corp.	990.25	990.25	990.25	990.25	3,961.00
Administrator Allowance	1,300.00	1,300.00	1,300.00	1,300.00	5,200.00
Travel/Meeting Expenses	977.75	0.00	0.00	0.00	977.75
Office Rent	225.00	165.00	150.00	150.00	690.00
Printing	488.31	0.00	0.00	131.96	620.27
Postage	234.00	33.11	0.00	4.77	271.88
Office Supplies	27.83	7.79	0.00	5.29	40.91
OFFICE Equipment	0.00	106.90	0.00	0.00	106.90
Telephone	0.00	12.02	0.00	11.25	23.27
Bank Service Charge	<u>3.00</u>	<u>0.00</u>	<u>0.00</u>	<u>0.00</u>	<u>3.00</u>
TOTAL	\$19,246.14	\$12,615.07	\$ 2,440.25	\$ 2,593.52	\$36,894.98

ADMINISTRATIVE EXPENSES = \$11,894.98 (Total Expenses minus Certificates of Deposit)

COMPOSITE

BALANCE FORWARD 1/1/86	\$14,020.11
Total Income	<u>+ 38,373.66</u>
Sub-Total	<u>52,393.77</u>
Total Expenses	<u>- 36,894.98</u>
END BALANCE 12/31/86	\$15,498.79

INVESTMENTS

Lincoln Savings (36 Mo. C.D.)	\$ 6,047.57
Maturity Date 4/1/88	
Gill Savings (30 Mo. C. D.)	23,074.60
Maturity Date 1/22/88	
Gill Savings (60 Mo. C. D.)	16,231.15
Maturity Date 2/28/91	
LaMar Savings (24 Mo. C. D.)	<u>10,499.74</u>
Maturity Date 6/6/88	

TOTAL INVESTED	\$55,853.06	<u>\$55,853.06</u>
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GRAND TOTAL FUND BALANCE 12/31/86		<u>\$71,351.85</u>
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